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FEBRUARY 1959

The Methodist Woman

Boston University
School of Theology Library

19-6

Crusade Scholars

Week of Dedication—February 8-15, 1959
Brotherhood Month

Crusade Scholars 1958-1959

School	Country	Field of Study
CALIFORNIA		
College of the Pacific, Stockton		
Billings, Miss Carol	Hawaii	Undergraduate
COLORADO		
University of Denver, Denver		
Samuel, Mr. Dathu	India	Education Admin.
Seth, Mr. Rajendra K.	India	Business Admin.
CONNECTICUT		
Hartford Seminary Foundation, Hartford		
Bhajjan, Mr. Samuel Victor	India	Comp. Religions
DISTRICT OF COLUMBIA		
American University, Washington		
Jones, Mr. Charles H.	U.S.A.	Psych. of Religion
Wesley Theological Seminary, Washington		
Kaneko, Mr. Masuo	Japan	Special-Theology
White, Mr. Raymon E.	U.S.A.	Theology
GEORGIA		
Emory University, Atlanta		
Chung, Miss Suk Soon	Korea	Special-Relig. Edu.
Rott, Mr. Wilhelm H.	Germany	Special-Pharmacy
Gammon Theological Seminary, Atlanta		
Bronson, Mr. Oswald Perry	U.S.A.	Ministry, Counseling
Heyward, Mr. John Wesley	U.S.A.	Theology
Miller, Mr. Ray Everett	U.S.A.	Theology
Powell, Mr. Lenton H.	U.S.A.	Theology
Robinson, Mr. Avery E.	U.S.A.	Theology
Taylor, Mr. Therman	U.S.A.	Ministerial Training
Tyler, Mr. William E.	U.S.A.	Theology
ILLINOIS		
Garrett Biblical Institute, Evanston		
Burris, Mr. Harold	U.S.A.	Theology
Illinois Wesleyan University, Bloomington		
Hata, Miss Tomoko	Japan	Music
MacMurray College, Jacksonville		
Ooi, Miss Cheng Hoon	Malaya	Home Economics
National College of Education, Evanston		
Ungaretti, Miss Helena V.	Brazil	Education
Northwestern University, Evanston		
Miyakawa, Mr. Mitsuo	Japan	Education Admin.
University of Chicago, Chicago		
Ayappa, Mr. John Wesley	India	Hospital Admin.
University of Illinois, Champaign		
Benson, Mr. Archibald H.	India	Industrial Relations
INDIANA		
DePauw University, Greencastle		
Komuro, Miss Ruth	Hawaii	Undergraduate
Taylor University, Upland		
Kaputo, Mr. Elie M.	Belgian Congo	Undergraduate
IOWA		
State University of Iowa, Iowa City		
Hodge, Miss Nina Lynn	U.S.A.	Eng., Speech Path.
Waldon, Mr. Edgar F.	India	Rehab. of Adult Deaf
MASSACHUSETTS		
Beverly Hospital, Beverly		
Whang, Dr. Kyu Chul	Korea	Medical Residency
Boston University, Boston		
Andujar, Mr. Ismael Dieppa	U.S.A.	Theology
Bartee, Miss Virginia	U.S.A.	Religious Education
Cartwright, Mr. John H.	U.S.A.	Social Ethics
Datta, Miss Madhuri	India	Education
Haynes, Mr. Roland (Summer Session, 1959)	U.S.A.	Theology
Hinson, Mr. Howard V.	U.S.A.	Theology
John, Mr. C. T.	India	Mathematics
Kesen, Mr. San-ichi	Japan	Psych., Pas. Coun.
Kim, Mr. Yong Shik	Korea	Theology
Koo, Mr. David Tuhoy	Korea	Music
Lam, Miss Katherine	Malaya	Education
Lincoln, Mr. Eric	U.S.A.	Social Ethics
Seavers, Mr. Herbert	U.S.A.	Theology
Sherring, Mr. Albert	India	Sociology
Singh, Mr. George J.	India	Psychology
Taufa, Mr. Lopeti (Robert)	Tonga	Theology
Tewarson, Mr. Reginald P.	India	Mathematics
Vigilia, Miss Emma	Philippines	Social Work
Watkins, Mr. Readus J.	U.S.A.	Theology
MICHIGAN		
Albion College, Albion		
Leege, Mr. Donald Rex	Alaska	Undergraduate
University of Michigan, Ann Arbor		
Fuentes, Miss Juana	Chile	Teaching English
MINNESOTA		
University of Minnesota, Minneapolis		
Tanabe, Mr. Gilford	Hawaii	Undergraduate
NEBRASKA		
Nebraska Wesleyan University, Lincoln		
Williams, Mr. Jack Ivan	Alaska	Undergraduate
NEW JERSEY		
Drew University, Madison		
Dreu, Mr. Mikaele T.	Fiji	Youth Work
Kobayashi, Mr. Teruo	Japan	Theology
Nacpil, Mr. Emerito	Philippines	Systematic Theology
Nugent, Mr. Randolph	U.S.A.	Theology
Taketa, Mr. Richard Yoshitaka	Hawaii	Theology
Westminster Choir College, Princeton		
Goh, Mr. Say Meng	Malaya	Sacred Music
NEW YORK		
Cornell University, Ithaca		
Oh, Mr. Philip Sesun	Korea	Industrial Relations
New York University, New York City		
Braxton, Mrs. Mattie Belle	U.S.A.	Education
Syracuse University, Syracuse		
Hirahara, Miss Sachiye	Japan	Home Economics
Leonard, Miss Marguerite J.	India	Education
Masih, Mr. Lalit Kumar	India	Child Guidance
Nwabara, Mr. Samuel N.	E. Nigeria	History (2nd Sem.)
Rhee, Miss Young In	Korea	Physics
Simonsson, Mr. Bengt	Sweden	Relig. Journalism
Simonsson, Mrs. Marta	Sweden	Education
Singh, Miss Lilian	India	Education
Wagner, Miss Loide	Brazil	Art for Children
Zuniga, Miss Elvira S.	Philippines	Nursing Service
Union Theological Seminary, New York City		
Dean, Mr. Alfred	Pakistan	Adv. Rel. Studies
Kinjo, Mr. Shigeaki	Okinawa	Adv. Rel. Studies
Miguez, Mr. Jose	Argentina	Missionary Fellowship
University of Rochester, Rochester		
Won, Miss Chung Sook	Korea	Public Health Nurs.
NORTH CAROLINA		
Duke University, Durham		
Hall, Mr. Thor	Norway	Religious Education
OHIO		
Baldwin-Wallace College, Berea		
Isaki, Miss Annette Yasuko	Hawaii	Undergraduate
Mamora, Miss Ida	Borneo	Special-Home Ec.
Yap, Miss Betty	Malaya	Undergraduate
Ohio State University, Columbus		
Anamiah, Dr. Suryakanthama (Miss)	India	Dental Surgery
Western Reserve University, Cleveland		
Vincente, Miss Norma	Philippines	Nursing Serv. Adm.
PENNSYLVANIA		
Landenau Hospital, Philadelphia		
Tewarson, Dr. Ivan P.	India	Medical Residency
State Teachers College, West Chester		
Jensen, Miss Anna Marie	Alaska	Undergraduate
TENNESSEE		
Nashville Center (Peabody, Scarritt and Vanderbilt)		
George Peabody College		
Butchiah, Miss Sathyama	India	Pub. Health Nursing
Diong, Miss Chin Ding	Malaya	Elementary Educa.
Furtado, Miss Clara	Brazil	Art, Rel. Educa.
Hla, Miss Ma	Burma	Teacher Training
Kim, Miss Ok Ja	Korea	Teaching English
Lee, Miss Sun Hi	Korea	Education
Michael, Mr. Percy	Pakistan	Education
Monteblanco, Miss Fausta	Brazil	Education
Ng, Miss Chiau Teck	Malaya	Education
Vergara, Mr. Mario	Chile	School Admin.
Vergara, Mrs. Mario	Chile	Primary Education
Scarritt College		
Cepeda, Mr. Francisco	Mexico	Special-Ad., Rel. Ed.
Fang, Mr. Chung Nan	Malaya	Theology, Youth Work
Hutabarat, Miss Eunice	Sumatra	Music
Michael, Mrs. Melvina	Pakistan	Education
Milo, Mr. Lene	West Samoa	Bible Back., Youth Work
Zia, Miss Grace	Hong Kong	Social Work
Vanderbilt University		
Muthiah, Mr. Lionel Peter	Malaya	Rel. Ed., Youth Work
Punongbayan, Miss Erlinda	Philippines	Nursing Education
TEXAS		
Southern Methodist University, Dallas		
Canlas, Mr. Querubin	Philippines	Biblical Theology
Carvalho, Mr. Loamy P.	Brazil	Theology
Lacy, Mr. Nathaniel L., Jr.	U.S.A.	Ministerial Training
Saito, Mr. Masahiko	Japan	Theology
Son, Mr. Myung Gul	Korea	Christian Education
Veiga, Mr. Gerson Soares	Brazil	Sociology
WASHINGTON		
College of Puget Sound, Tacoma		
Peck, Miss Sara	Alaska	Undergraduate

Items of Interest

My Date Book

Just for a change the little monthly calendar squares were omitted this year from the program pages of *My Date Book*. Several laments have been received. We are sorry for the omission. Now that we know the calendars really serve a purpose, they will be restored next year. It pays to express your opinion.

Dr. Highbaugh Honored

The Woman's Society of Christian Service of First Methodist Church, Coffeyville, Kansas, honored Dr. Irma Highbaugh with a luncheon and program. Dr. Irma went from First Church to the mission fields forty years ago, serving thirty-two years of that time in China. For the past eight years she worked with the International Missionary Council in eight countries of Southeast Asia. Dr. Highbaugh wrote a series of articles on family life for THE METHODIST WOMAN.

At the luncheon, attended by 124 women, a warm welcome was given to the honored guest through a musical tribute sung by a trio and a "corsage" fashioned of greenbacks. Mrs. Joe Read, on behalf of the Society, made the presentation in these words:

Irma: God wove a web of loveliness—
Of stars, and clouds of blue;
But made not anything at all
As dear to us as you.

We, your friends of the church, both old and new, are very proud to claim you as ours. Your unselfish dedicated life of service to your fellow man makes us regard it as a rare privilege that you belong to us. We officially welcome you to your church home and to your Woman's Society of Christian Service. In behalf of all your many friends, I want to present to you this token of our appreciation and love.

During the meeting which followed the luncheon, Dr. Highbaugh reported on the Fifth Assembly, which she attended in St. Louis, Missouri, and explained new trends in mission work

MRS. J. H. HEDLEY

Honors Guild

The Woman's Society of Christian Service of Central Methodist Church, Rogers, Arkansas, entertained the Wesleyan Service Guild of the same church with a dinner which has come to be an annual affair. Forty-four members were present.

Dual-Purpose Projects

The Woman's Society of First Methodist Church, Mooresville, Indiana, has six circles. Some meet in the morning and combine the worship and study hour with "coffee time" and fellowship. Members who work and mothers with small children are in circles which hold their meetings in the evening.

This year each circle chose a project to help meet the mission pledge. The September meeting of the Society featured a "pitch-in" supper with members sitting by circles at separate tables. Special themes were carried out through the table decorations, some being in harmony with the chosen project. As part of the program, the president gave each circle one word of the name *Woman's Society of Christian Service*. The circle chairman told what that word meant to her group and explained the project for the year.

The projects serve a dual purpose. For instance, the Friendship Circle chose two things to do. The first one, selling cards for all occasions, not only brings in money, but also promotes thoughtfulness toward others. The second, quilting, likewise has a plus quality. In addition to being a money-making venture, it promotes fellowship and cooperation and offers opportunity for witnessing as we work together.

MRS. HELEN BEALL
Secretary of Missionary Education and Service

Cash for Supply Work

The Woman's Society of Centenary Church, Blountville Charge, Kingsport, Tennessee, had a Christmas party in September. The purpose was to raise Cash for Supply Work.

The party followed the regular monthly meeting. One corner of the living room was used for the worship center. A cross, a globe, a picture of Christ, and a small church helped to emphasize the theme "We Are All One in Christ."

The affair ended with an impressive service. Each woman pinned her gift to the baby clothes hanging on a line and we formed a circle around the worship center for the prayer of dedication by our Secretary of Spiritual Life.

MRS. JAMES H. FORD,
President

Former Missionaries Honored

As a part of their recent Thank Offering Day program, Miss Elsie Reynolds and Miss Gertrude Tyler, former Methodist missionaries, were made Life Members by members of the Woman's Society of Christian Service of Villisca, Iowa.

Miss Reynolds served in India from 1906 to 1921 as head of an orphanage. She returned home to care for her aged mother. When she was free to return to the mission field again the depression kept the mission board from sending her out. Later, Miss Reynolds taught mathematics in the Villisca schools. Through the years she has been a great help in the mission study courses of the Woman's Society.

For twenty years Miss Gertrude Tyler was engaged in educational work for girls and women. Since 1929 Miss Tyler has been engaged in business in Villisca, but the mission field and her church continue to be an important part of her life.

MRS. PAUL G. WILLIAMS

FEBRUARY 1959 • VOLUME 19, NUMBER 6

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service • Board of Missions of The Methodist Church • Member of Associated Church Press

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3 Items of Interest

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Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Seth Muse

This is a part of the group of thirty-eight new Crusade Scholars from fifteen countries and the staff who met at American University, Washington, D. C., last August for orientation.

A Two Fold Opportunity

by MRS. J. FOUNT TILLMAN

IT WAS on Sunday morning, June 1, 1958, at Ganta in Liberia. The new building for the Girls' Hostel was being dedicated. The children sang a Hallelujah Chorus under the direction of Miss Burnetta Armstrong, a young missionary from the Lexington Conference. Associated with her in the care of the girls in the hostel and in the educational work is Miss Jeanette Ponder, a Crusade Scholar who had studied in the United States.

As one travels from country to country and sees the great opportunities for Christian service and the overwhelming need for Christian leadership, one of the real satisfactions is in observing the effectiveness of the work of Crusade Scholars. And at the same time, one of the sorrows is that comparatively few are given the opportunity for such training. Crusade Scholarship funds are made available by inclusion with other objectives for the offerings given during the Week of Dedication in the church and through supplementary gifts of Woman's Societies and Guilds.

In 1959 the church features the Week of Dedication program, February 8-15, in which all the members are given a chance to participate. In addition to these funds which go from the local church, the Societies and Guilds are asked to send supplementary gifts to the Division through the conference treasurers of the Woman's Society in order that we may cover a pledge of $50,000.00 a year to the Crusade Scholarship Fund. Since there are less than 40,000 Societies and Guilds, this means that 100 per cent giving of $1.00 from each local Society and Guild would not meet this obligation. Many have not responded. Some are probably not aware of this need, nor do they realize the great significance of this project. If there is a balance in the treasury, why not send a supplementary gift with the next treasurer's report, indicating that it is for Crusade Scholarships?

These students are ambassadors of good will, helping to interpret their countries to us and our country to theirs. More than that, they are learning not just to compare cultures but to discover the unity of Christians. A few of these students are from groups in the United States or its outposts.

We are challenged not only to give but to witness: to witness *to* the students while they are in our midst, and subsequently to witness *through* them when they return to their homes. We have a two-fold opportunity. As Christians give, they grow; as they grow, they give.

Crusade Scholars After 12 Years

by HILDA LEE DAIL

Associate Secretary, Department of Work in Foreign Fields

THIS is indeed America's best gift: preparing nationals for a more useful service in their own country by making it possible for them to study under our Crusade Scholarship provisions."

In the Beginning

When the General Conference of 1944 authorized the inauguration of the Crusade Scholarship program as a part of the Crusade for Christ, it set in motion a major force for building a strong church overseas. The scourge of World War II hung over the world. In many places Christian leadership had been depleted, congregations scattered and property destroyed or badly damaged. The church was faced with the task of picking up the pieces of a shattered humanity, and giving hope to build again. It is a tribute to the wisdom of those responsible for work overseas that they realized the first place to begin was with the preparation of the leaders and potential leaders of the congregations and institutions of the church.

The call for money was issued. The program providing foreign students the opportunity to study in the United States was set up, and applicants were screened. It was 1946 when the first scholars arrived for study in American colleges. In these twelve years approximately eleven hundred students from fifty-six foreign countries, Alaska, Hawaii, and the United States have benefited from special training. Twenty-two have been sent to countries other than the United States. For instance, some from Portuguese East Africa to Brazil, and from Angola to Portugal. China, with its one hundred seventy-nine students has had the largest number in these years. India has sent one hundred seventy-eight. Korea, Japan and the Philippines received the next highest number, with Malaya, Brazil, and Argentina following. Scholarships for Americans from minority groups have been given to one hundred fourteen students.

Even though the program in its inception was an emergency measure to aid in the rehabilitation of war-torn areas, it has developed as a very necessary means for sustaining a trained leadership to meet the ever-changing demands upon the church.

The Growing Procession

These eleven hundred scholars scattered in fifty-nine countries around the world are making significant contributions in more than fifty types of work. In the churches, there are district superintendents, pastors, directors of Christian education, musicians, evangelists, and conference administrators. In the educational world, there are teachers, librarians, administrators, hostel managers, counselors, and chaplains. In the medical profession, special training has been provided for doctors, hospital administrators, professors of medicine, public health nurses, and hospital nurses. Those serving in government positions range from police officers, to officials in educational, agricultural, and public welfare departments. Two are serving organizations connected with the United Nations—one a director of UNICEF, another a WHO worker. The superintendent of a publishing house and the fund director for Church World Service are both Crusade Scholars. A number have received special training as social workers. The few students who became housewives have discovered that their task of building a Christian home is an essential part of the church's total witness to the world. Some of them are successfully combining careers with marriage, even as many American women do.

The Woman's Division Takes Part

Methodist women in the United States have always supported the Crusade Scholarship program enthusiastically. Kneeling with their families around the church altars during the Week of Dedication, they have presented their prayers and gifts for this significant phase of the world mission of the church.

But in 1956 the Woman's Division of Christian Service voted to participate as an organization. Fifty thousand dollars is annually granted to the Crusade Scholarship Fund. This item is within the List of Approved Supplementary Gifts. Despite the interest in the scholarship program, the fact remains that at no time has this full amount been given through the supplementary channels, and it has been necessary to find money elsewhere to make up the deficit.

A Closer Look

From this quick panoramic view of the development of the Crusade Scholarship program into its present global dimension, let us now take a closer look at a few particular scholars.

Mee Chee Wu

Methodist Missions

Jane Wu

Methodist Missions

Mee Chee and Jane Wu were born in Canton, China. But like many other troubled Chinese who have settled in other countries, their family evacuated to Malaya. Here they were educated in the Anglo-Chinese Girls' School, Penang, and became active in the Chinese Methodist Church. Mee Chee, a musician, eventually became a member of the staff of the Girls' School. From 1954-1957 she studied at the College of the Pacific, Stockton, California, where she received both her bachelor and master degrees. Having returned to Penang, she is not only an excellent music teacher at the Methodist Girls' School, but is also building a reputation as a concert pianist. Excerpts from a recent press release give us an idea of her growing popularity: "Miss Mee Chee Wu charmed her audience. . . . So much was her playing appreciated that she had to give three encores. After the performance many people waited outside the hall to congratulate her on her excellent renditions of Beethoven, Griffes, and Chopin. . . . Miss Wu is donating the entire proceeds from her recital to the Methodist Girls' School Building Fund. . . . Among the crowd was Penang's mayor and his wife."

Even though Jane is also a gifted musician, she took her special training in school administration. After graduating from Trinity College in Malaya, she also taught at the Girls' School, Penang. But in 1954 she came to Tulsa University where friends helped her with expenses. A Crusade Scholarship enabled her to receive a master's degree in administration at Columbia University, New York City. In June, 1957, she returned to Malaya where she accepted an appointment as principal of Methodist Girls' School in Kuantan, a small town on the east coast. Life is not easy for Jane. With an enrollment of over four hundred students there are only eight classrooms at the school. She writes: "Half the school is in session in the morning and the other half in the afternoon. On Saturdays we all have to work. I begin my day in my office at 7:30 and seldom return home until 6:00 p.m. My only rest is on Saturday evenings, that is, if the church leaves me alone. I practice with my church choir on Sundays at 8:00 a.m. and after church at 10:30. This is a challenging job . . ."

"Up to Her Ears in Work"

At Holston Hospital, Yadagiri, India, we find Dr. Irene Datt who confides, "I am up to my ears in work." Besides being a "glorified general practitioner," she is building a new maternity wing to the hospital, for she is also an obstetrician and gynecologist. "I am tackling *all* surgical operations (males and females) that I can handle with our equipment," she reports.

Dr. Datt's success in developing the services of this hospital is understandable; for her training stretches all the way back to the age of four when she started to school. The procession of institutions that have nurtured her include Stanley Girls' High School, Hyderabad; Isabella Thoburn College, Lucknow; Osmania Medical College, Hyderabad; and four years of internship as a Crusade Scholar (1953-1957) at Methodist Hospital, Brooklyn, New York.

A Liberian Principal

"Miss Jeanette Ponder, a Liberian woman with a master's degree from Syracuse University, is now principal of Ganta Mission School." To understand the miracle revealed in this sentence from a missionary's letter, let us see the one that immediately followed it: "Our Ganta Woman's Society of Christian Service members are just learning to read." Born amid illiterates, this brilliant and dedicated woman, cherishing such a passionate desire for an education, has achieved a position of leadership. Remembering her early struggles as an orphaned child, she said: "In 1946 I went to Monrovia to take my secondary work at the College of West Africa. Although my guardians sent me, they were not able to continue my support. I often went without food, and I had such

From left are Miss Jeanette Ponder; Mrs. Florence Cox, director of the Crusade Scholarship program; and Dr. Irene Datt.

Methodist Prints

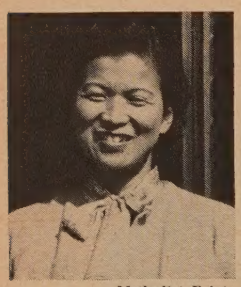
poor clothes I would not attend church during the day, but went at night."

She persuaded the Liberian government to bring her to the United States where she received a degree from Paine College, Augusta, Georgia. A Crusade Scholarship provided graduate study at Syracuse University.

It was a great day for Ganta Mission School and its youthful Liberian principal when Mrs. J. Fount Tillman was present for the dedication of the Girls' Hostel in 1958. One of the local members expressed the gratitude of many African women when she, embracing Mrs. Tillman, said, "Oh, God bless you! You be Ma for We."

She Finds a Way to Say Thank You

Just before returning to Japan in 1954 after studying at Scarritt College and Peabody College, Miss Kikui Tamba wrote to the director of Crusade Scholarships: "I wish I could do something to express my appreciation for the meaningful experiences and the opportunity to grow in my spiritual life. But since I am very helpless in doing it, I'll try my best in sharing the good will and love I received from many friends in the United States with the people with whom I shall associate upon my return to Japan."



Kikui Tamba

Methodist Prints

And those who have seen Kikui at work as an English teacher at Seibi Gakuen, Yokohama, say that she is living up to her promise. One young missionary on the faculty comments: "This past year I have found more ways to work in my school than in the two previous years. This, I feel, is largely due to Miss Kikui Tamba. Under her guidance the school YWCA has become very active. And also with the junior and senior high girls she has worked with us in presenting a Christmas pageant. It was by far the most beautiful and inspiring worship service that I have taken part in at Seibi."

"I Worked a Bit on Recruitment"

Olga Vela, the daughter of a doctor in Monterrey, Mexico, showed an early interest in the well-being of other people. But she also had a bent to science and music. Her major at the Laurens Institute was in physics and chemistry. At the State University she continued in the same field, with biology and clinical analysis added. Upon graduation, she became a laboratory technician at the Civil Hospital.

Olga Vela

Methodist Prints

In the meantime, she had become interested in the Methodist Youth Fellowship of the Methodist church in Monterrey. Here she had opportunity to play the piano, act as treasurer, attend institutes, conferences, and camps. Each experience increased her hunger for further growth. She admitted: "During this time in which I have been given so many opportunities in church work, I have become very interested in Bible study—I feel that any church work must be based upon a thorough knowledge of the Bible."

She wanted to study at Scarritt and Peabody where she could find training both in biblical knowledge and in music. From 1952 to 1954 she was a diligent Crusade Scholar. But she did not stay cloistered in the library or practice room. She worked part time at Centenary Institute in Nashville where she could be with people and have charge of the music. She also taught Spanish at Scarritt on a special fellowship. In the summer of 1953 she attended Westminster Choir College, Princeton, New Jersey.

All of these experiences, coupled with her deep love for people, fitted her perfectly to go to Centro MacDonell, a social center in Durango, Mexico. Her influence is already spreading beyond the center. Recently she participated in the National Youth Assembly. She describes her experience: "I took part in leading a discussion group on work in our Social Center. This was the first time in the history of the Methodist Church in Mexico that a meeting such as this had an emphasis on Christian Vocations other than the ministry. I had the opportunity to work a bit on recruitment."

"With Aching Arms"

"Every time I look up and out of the window I see not only Vienna at my feet (I live on a little hill), but in the far distance I can see a few sloping hills of Hungary." Herta Wollscheiber was back in Austria in time to greet the thousands of Hungarian refugees that were pouring across the border. She was busy in her new position as director of Christian education for the Austrian Methodist Church, but there were emergencies to take care of—like rushing over to Linz to help at the Caravan Methodist Church where they had taken in thirty refugees. "Most of them are young people," she says. "We met with them one

Herta Wollscheiber

Methodist Missions

evening and after a few minutes we were singing back and forth, although neither of us knew what the others were singing. I showed colored slides of the United States. It was good for the Hungarians, for so effective was Communist propaganda that many Hungarians refused to emigrate to the United States when the offer first came."

Herta has also found the time to work long hours until her "arms are aching and legs heavy" in setting up temporary quarters for refugees processed by the Office of the World Council of Churches in Vienna. She says, "We take them as they are, and all Austrians try to help in whatever way they can. In these days I am proud to be an Austrian."

And the Austrians are proud of Herta, too. It was back in 1941 that her mother first got in touch with the Methodist church in Graz, her home town. Five years later she joined the church and threw herself into every activity available. She observed how the American missionary wives were equally as well trained as their husbands, and supervised work themselves. She decided. "This made me long for similar training at a theological institution . . . in order to serve my native people here in Austria more effectively."

Granted a Crusade Scholarship in 1954, Herta entered Duke University, Durham, North Carolina, where she received her master's degree in religious education. As a result of her special training, she is able to pioneer in such endeavors as Sunday School Teachers' Seminars and other activities relating to the training of church workers.

The tribute one of her co-workers paid Herta could serve as a representative evaluation many make of the significance of the Crusade Scholarship program:

"She has been polished to exquisite beauty and prepared for exemplified usefulness in the Kingdom, not only intellectually but spiritually. Her devotion to Christ and His Church has been strengthened."

Representatives of many nations become acquainted as Crusade Scholars.

Missionary Honored

A Methodist Missionary is among fifty-two foreigners who received a citation for distinguished service in social welfare December 4 from the Welfare Ministry of Japan.

Miss Mildred Anne Paine, Albion, New York, was cited by Welfare Minister Ryogo Hashimoto for "devotion to the welfare of children and youth." She received the citation at a public ceremony. All of those cited have worked in Japan for more than twenty years. They included American, British, French, German, Italian, and Spanish missionaries or social workers, both Protestant and Roman Catholic.

In 1928 Miss Paine was assigned to rebuild the social work of the Methodist church in an underprivileged section of east Tokyo following a severe earthquake. The quake had destroyed a social-evangelistic center in the same area.

Starting "from scratch" and working with a Japanese staff, Miss Paine established Ai Kei Gakuin, a social center which over the years has become one of the best known in Japan. The varied program includes a baby clinic, a nursery school, a kindergarten, children's clubs, youth activities, and an extensive religious education program. Much relief work was done through the center after World War II.

In 1951 a seaside camp was opened, making it possible for children and young people to leave the city in the summer for inspiration and recreation. The latest additions to the Ai Kei Gakuin program were, in 1955, a child guidance clinic and a course in adult education. The first Protestant church in the area also was dedicated in 1955.

Born in Barre, New York, Miss Paine attended Oberlin College, Oberlin, Ohio, and was graduated in 1919 with a bachelor of arts degree in psychology and sociology. In 1920 she sailed for Japan and served for five years in Kagoshima.

During a furlough in 1926, Miss Paine received a master of arts degree from Boston University and during later furlough she studied at New York University, Andover-Newton Theological Seminary near Boston, and Union Theological Seminary in New York. Before going to the mission field, she taught school.

A member of the West Barre Methodist Church near Albion, Miss Paine is supported by the Woman's Society of Christian Service of the Genesee Methodist Conference.

Christianity Confronts the Japanese Family

This article is based on a study made by Mrs. Okimoto (nee Miss Taeko Obara) for the Institute on the Mission of the Church. A graduate of Aoyama Gakuin, Mrs. Okimoto was formerly a professor of theology at Tokyo Biblical School. She is now living in San Francisco, the wife of Rev. Mr. Okimoto, Nisei pastor of a San Francisco church. Mrs. Okimoto attended the Fifth Assembly of the Woman's Society of Christian Service held in St. Louis last May.

Materials were selected from a translation of her study and arranged for this article by David Van Dyck, United Church evangelistic missionary at Shinjo, Yamagata Prefecture.

THE traditional family system, characterized by feudalism, ancestor worship, and other mandatory religious rites, is still the main barrier to Christian evangelism in Japan. The individual choice and personal freedom in matters of faith and sacrament are simply not an open option across wide areas of traditional Japanese society. It must be hard for a Western Christian to grasp the implication of that statement.

In traditional Japan, family, community, and nation are supreme. Non-Christian Japanese know nothing of an almighty, personal God. They do not believe in any over-arching, divine Idea, nor in a supreme First Cause. In the place of God stands the "web society," with its time-hallowed demands.

Role of the Family

When a man becomes a Christian, the other members of his own family are the first to react or to respond.

In this country, the dominant family system derives from feudalism and from Confucian ethics. Within this pattern loyalty to one's parents and to one's husband is central. Father and child, husband and wife, brother and sister, lord and subject, teacher and pupil, the old and the young—all of these relationships, involving duty and privilege, are carefully defined. Beyond this, there is no high court of appeal. There is no transcendent idea of righteousness or of love. There is not the slightest concept of a Living God who would stand above and beyond the "web society." Free personal choice is not an option because the Western idea of "individuality" does not exist. It is taken for granted that everyone will conform to the demands of the community.

There is always the danger of tyranny in such a system. People subordinate within the system, being without freedom, are not likely to develop much sense of personal responsibility. There is no concept of basic equality. There is no high respect for human personality. A girl may become a heroine who says, "Because my parents are in need, and because of my loyalty to them, I will sell myself as a prostitute."

In recent decades the militaristic government exploited the family system for its own totalitarian ends. For example, in 1942, at the height of Japan's war in the Pacific, the Office of Education issued a pamphlet in which reverence for the spirits (*kami*) of animistic Shinto was encouraged. Ancestors were to be venereated. Young people were urged to follow the guidance of their elders when choosing a wife or husband. The feminine virtue of threefold obedience was endorsed: "Obey thy parents. Obey thy husband. When thy husband dieth, obey thy son."

In one sense, this entire pattern has now been relegated to the dusty archives of history. Since the war the new constitution promulgated by General Douglas MacArthur gave to Japan the opportunity of making a fresh start. In Section III of the constitution it is clearly stated that "all of the people shall be respected as individuals." (Article 13) "All of the people are equal under the law and there shall be no discrimination in political, economic, or social relations because of race, creed, sex, social status, or family origin." (Article 14) "Freedom of thought and conscience shall not be violated." (Article 19) "Freedom of religion is guaranteed to all." (Article 20)

But customs of family life are slow to change. The villages especially tend to be conservative. Many people live so close to poverty that they dare not break the traditional patterns. In such an environment, anyone who becomes a Christian is felt to be a square peg in a round hole. He is a misfit, and worse than that he poses a threat to the time-honored patterns of communal security. The Christian can no longer worship his ancestors. This brings disgrace not only upon himself, but upon the entire circle of the family. If the convert becomes bold enough to attempt to persuade his parents to

accept the new faith, he has violated the demands of filial piety. Although the law guarantees his right to "religious freedom," there are many subtle pressures which society may bring to bear. The new convert may not be free to choose his own marriage partner. If the Christian believer is a young woman, it may be difficult if not impossible for her to participate in the life of the church after she is married.

Religion in the Family

Religion and family loyalty, patriotism and community responsibility were closely related in traditional Japanese life and thought. The family as a unit took part in many rites and observances. There was no room for personal choice, decision, or commitment.

Ancestors of family and of state were worshiped in a faith that stood for loyalty to one's community and heritage. The solitary Christian who refused to light a taper, present an offering, or chant a prayer on the occasion of the death of one of his parents was asking for serious trouble. The annual holidays and shrine festivals —times of corporate worship for the entire community—presented a similar problem.

It is important to remember that the religions of Japan are not mutually exclusive. A family will pray at the Shinto shrine and in front of the "god-shelf" in the home for worldly blessings. The same people will take part in Buddhist memorial services for the dead. At the midsummer Festival of the Dead they will go both to the temple and to the Shinto shrine. A major objection to Christianity is its uncompromising claim, "Thou shalt have no other gods before me. . . . Thou shalt worship the Lord thy God, and Him only shalt thou serve." The non-Christian Japanese can make no sense out of our claim to an exclusive faith. One person said, "We do not care if a man becomes a Christian as long as he does not give up his services at the altar and at the family 'god-shelf.'"

Mrs. Okimoto points out that by this time there are many second, third, and even fourth generation Christians in Japan. With such people in mind, we must raise the question, In what sense, and to what extent, can Christianity itself be a "family religion"? The values of an emerging Christian tradition on the one hand, and the centrality of personal decision and commitment on the other, must be kept in balance. Japanese Christians want to know what constitutes a truly Christian home.

Feeling Toward Christianity

Mrs. Okimoto has recorded a number of other attitudes toward Christians and toward the church that are prevalent in certain areas of the Japanese community:

1. A feeling, stemming from the centuries prior to the Meiji Restoration of 1868, that a man who becomes a Christian somehow betrays his nation and his own heritage.

2. The feeling, fostered by the militarists of preoccupation days, that Christianity is hostile to the Emperor system.

3. The God of Christianity is thought to be something foreign, a God perhaps for the Western world, but hardly relevant to the sons and daughters of Nippon.

4. Some think of Christianity as an ascetic religion, and that one who becomes a Christian is automatically out of step with the rest of the community. Movies and novels have sometimes portrayed Christians in this light.

5. There is a widespread feeling that the Christian faith is unrelated to the problems of daily life. It may have something to offer to the intellectuals and people of leisure, but there is nothing in it for the common man.

What Can We Do?

In combatting the evils of feudal family life, the starting point for reform and for more effective evangelism may well be the new constitution and the revised civil law. Much needs to be done in terms of interpretation, education, and persuasion. Enlightened Japanese realize that the country must change. Many aspire to the democratic way of life. Again and again, we must remind them of the spiritual roots of democracy, and especially of those values which derive from the Hebrew-Christian tradition. A plant will not bear fruit apart from its roots. As we interpret the old in the light of the new, we should be able to say in the name of Christ, "Ye have heard that it was said by men of old time . . . but now I say unto you. . . ."

What is to be the church's response to the colorful festivals, the pageantry, and the annual celebrations of the Japanese calendar? Many of these have elements of paganism which are incompatible with the Christian faith. Those advocating the *via positiva* would say this is all part of Japan's God-given heritage. Take the rite, baptize it, Christianize it, try to retain all that is not anti-Christian. But Japanese churchmen live at close quarters with their heathen neighbors. Barthian theology (wholesome in many of its aspects) has inspired within them a fear of religious syncretism. There are those who would say have nothing to do with any celebration or rite that has pagan implications. Mrs. Okimoto suggests:

We cannot take part in celebrations where the sponsorship is clearly religious, as in the case of shrine or temple festivals; or when they involve idol worship, incantation, faith cures, or other superstition. If the festivals have a common human orientation, if they are related to birth, to growing up, or to death, we Christians should make use of such occasions as opportunities to clarify the Christian meaning of faith. But since heathen elements are difficult to eliminate from the ceremonies related to death and the dead, we have to be very careful. It is not enough to change only the outward forms.

JURISDICTION DEACONESS *Association*

by

MARY LOU BARNWELL

Executive Secretary, Commission on Deaconess Work

IN each jurisdiction there is a deaconess association which holds its meetings in conjunction with the jurisdiction Woman's Society of Christian Service. In addition to the deaconesses in the jurisdiction, the membership includes the president of the jurisdiction Woman's Society of Christian Service, the jurisdiction secretary of Missionary Service in Home Fields, and the president of each conference Woman's Society of Christian Service in the jurisdiction. The president of the jurisdiction deaconess association is a member of the jurisdiction Woman's Society of Christian Service.

The deaconess associations have no administrative functions, but provide opportunities for fellowship, spiritual enrichment, and professional development. They carry out research assignments, conduct promotional programs, and assume other responsibilities assigned by the Commission on Deaconess Work.

A close relationship with the jurisdiction Woman's Society of Christian Service is cherished by the associations. Programs are often planned jointly, although business sessions are conducted separately.

Each association develops its own plans for promotion and for fellowship activities. Some of their activities are described in reports from the presidents.

Southeastern Jurisdiction Deaconess Association

The enlarged meeting or "little Convocation" of the Southeastern Jurisdiction Deaconess Association at Pfeiffer College in March, 1958, was the high point of the year. The meeting on the college campus afforded an opportunity for fellowship not always possible at other meetings. The program of inspiration and study was stimulating and helpful.

We are pleased to report that conference deaconess boards have now been organized in all conferences of the Southeastern Jurisdiction. Reports indicate increasing interest in and usefulness of this organization. Gratifying reports from all over the jurisdiction indicate the growing sense of responsibility on the part of the deaconess in accepting her role at the various levels of local church and conference relationship.

In the Western North Carolina Conference, under the direction of Miss Mary Floyd and Miss Mary Bethea, a significant piece of work has been done in promoting the conference deaconess board and the types of work done by deaconesses all over the conference. A display has been assembled which graphically portrays "Deaconesses at Work in Western North Carolina." Under the direction of these two deaconesses, a similar display is being worked out for the whole jurisdiction. The two displays will be on exhibit at our forthcoming Annual Meeting.

The Nineteenth Annual Meeting will be held at Trinity Methodist Church in Atlanta, Georgia, February 15-16. The meeting precedes the jurisdiction Woman's Society of Christian Serevice and the jurisdiction convocation which will be held at Wesley Memorial Church, Atlanta. The theme of the association meeting will be "The Message and the Messenger." Two special emphases will be conference deaconess boards and recruitment.

—ROSAMOND JOHNSON,
President

Methodist Missions

At the enlarged meeting of the Western Jurisdiction Deaconess Association, Mrs. C. A. Bender conducted a workshop on the United Nations.

Northeastern Jurisdiction Deaconess Association

The Northeastern Jurisdiction Deaconess Association is at present interested in several projects. The jurisdiction deaconess association executive committee became concerned for those deaconesses living within our bounds who are retired. They sensed that some of these deaconesses were feeling lonely, left out, and neglected. Therefore, they started a plan, "Operation Adopted Deaconesses." To each active deaconess has been assigned a retired deaconess to whom she is to write notes and send cards at holiday times.

When a recent letter was sent out to the members of the association concerning the goals for deaconesses for the current quadrennium, it was suggested that deaconesses living and working in the same vicinity gather together for group discussion of these goals. Where possible one deaconess was asked to be responsible for this get-

together. One report of such a gathering has been received and it was said to be most rewarding. Another gathering covering three nearby cities is scheduled to take place in January.

On the side of recruitment, a conference deaconess board (Philadelphia) had a luncheon for all girls within the bounds of the conference who had indicated an interest in full-time church-related service. Prior to the luncheon they were given an opportunity to talk informally with the seven deaconesses present. During the program there was an address by Miss Jane Stentz, associate secretary of Missionary Personnel. Several district superintendents and a minister contributed to the occasion. In closing, the deaconesses told what it meant to them to serve in their several vocations as deaconesses.

Letters are sent to the members of the association to keep them informed concerning the work of the commission and the affairs of the jurisdiction. The members are urged to voice their thoughts and opinions to the deaconess representatives on the commission that they might be represented at the commission meetings.

—Genevieve C. Poppe,
President

Central Jurisdiction Deaconess Association

At present we are happy to let others know that the Central Jurisdiction Deaconess Association has seventeen on roll. We are happy about this because at one time we were only five in number.

Realizing that there is an ever-increasing demand for such laborers in the vineyard we are putting every emphasis on recruitment and especially on interpretation, answering "why be a deaconess?" As an association it is our aim to help each minister see and feel that the best opportunity for enlisting young women for vocations in the church will come only if and when local pastors catch a vision of the program and promote it through the local church along with the enlistment of young men for Christian vocations.

Our second aim is to get each conference to realize that on the conference level the deaconess is related to the annual conference through the annual conference deaconess board. The deaconess board has a responsibility to the church at large in interpreting the program of deaconess service. It has a responsibility for presenting the needs and opportunities within the church in such a way that young women will be interested in serving the church as deaconesses.

The deaconesses of the Central Jurisdiction association are hoping to be able to have fellowship and to work together through workshops. It is our responsibility to promote the total program of deaconess service.

—Lelia Marie Robinson,
President

South Central Jurisdiction Deaconess Association

Joyous union is the keynote of the annual meeting of the jurisdiction deaconess association—the reunion of those who had once worked together or in the same department—the reunion of shared experiences—of joys and heartbreaks, of disappointments and fulfillments, known alike in the crowded community center and the isolated rural parish, the city church or the office.

There is no richer fellowship than that of workers from all areas separated by time and space, but united in the service they have chosen above all others to bring "the Spirit of Christ for All of Life." Many opportunities for service, far vaster than the number of workers to fulfill them, mean limited time for visiting and correspondence throughout the year, and thus is enhanced the expectation and delight that comes with each worker to the annual meeting. Bridging the time from meeting to meeting are those occasional letters from the president telling of commission news, the minutes from the secretary, the reminder for payment of dues from the treasurer, each of these carrying, too, a loving concern for the worker, her work, and the ongoing of the Kingdom.

With all these, and the inspiration for soul and spirit that comes with programs providing challenge, courage, and perseverance for the task, the jurisdiction deaconess association becomes in fact as well as name that which binds all deaconesses within its bounds into an incomparable fellowship.

—Betty Letzig,
President

At the meeting of the North Central Jurisdiction Deaconess Association, the members heard a report of the annual meeting of the Commission on Deaconess Work and made plans for promotional activities in the jurisdiction.

Methodist Missions

These missionaries, deaconesses, and short-term workers represent 1,403 years of full-time professional service to The Methodist Church. They marched across the chancel of the First Methodist Church, Fargo, North Dakota, during the seventeenth annual meeting of the North Central Jurisdiction of the Woman's Society of Christian Service, held in Fargo last October.

ECUMENICAL FELLOW

by

LEONARD PERRYMAN

Associate Director of News Service, Board of Missions

A METHODIST deaconess from Georgia is the only American participating during the 1958-59 academic year in the Program of Advanced Religious Studies at Union Theological Seminary in New York City.

Dr. Evelyn Berry, professor of philosophy at Paine College, Augusta, Georgia, is one of twenty-four scholars from around the world who have received special one-year fellowships under the program. Each participant is termed an "ecumenical fellow" because of the interdenominational nature of the program.

The purpose of the Advanced Religious Studies Program is to produce a corps of trained Christian leaders who will, through contact with those of other races and nationalities, be equipped to cope with the world's problems. The program has two principal features:

A plan of study for each "fellow" devised to strengthen his skills for a more effective discharge of his life task.

The participation of all students in a life of fellowship in a special residence-center and in a program of united inquiry centering upon the Christian church and its tasks and problems throughout the world.

Born in Henry County, Georgia, Dr. Berry holds degrees from four institutions of higher learning—bachelor of science in physics from the University of Georgia, Athens, Georgia; master of arts in sociology from Scarritt College, Nashville, Tennessee; bachelor of divinity from Union Theological Seminary, New York, New York; doctor of philosophy from Lucknow University, Lucknow, India.

Dr. Berry has had extensive experience in teaching courses in missions and is a member of St. John Methodist Church in Augusta. She has been a teacher at Paine College since 1933. Paine is related to The Methodist Church and to the Christian Methodist Episcopal Church.

The youngest and eldest workers among the deaconesses, missionaries, and short-term workers who attended the North Central Jurisdiction meeting in Fargo pause for a friendly word of greeting. Youngest in terms of service is Miss Evelyn P. Fisher, of West Unity, Ohio. She is a "U.S.-2," working at the Campbell Friendship House, Gary, Indiana. With her is Miss Marie L. Nuendorf, who has completed fifty golden years of service as a deaconess at the Bethesda Methodist Hospital, Cincinnati, Ohio.

Golden Agers' Day

of the Della C. Lamb Neighborhood House

A go-thou-and-do-likewise suggestion for a Woman's Society or circle in the cities where the Woman's Division projects are located.

"WHY do you suppose those folks went to all that bother just for *us?*" The speaker was a member of the Golden Age Club sponsored by the Della C. Lamb Neighborhood House of Kansas City, Missouri. She was expressing appreciation for a wonderful day "on the town" arranged by an evening circle of the Woman's Society of Christian Service of Broadway Methodist Church of Kansas City.

These young women are busy mothers with many activities revolving around their own families, but they have concern for others beyond their own doorsteps. When a circle member suggested the city tour for the Golden Agers, the response was immediate. Ideas poured forth of things that might be done to make the trip an enjoyable occasion.

Finally arrangements were completed. The day was set: a bus chartered: the tour planned to include a bounteous noon meal with fried chicken. The guests in turn were thrilled when the Neighborhood House staff announced the plans.

In charting the route, the bus company and driver entered into the spirit of the occasion by allowing the guests to suggest places they would like to see or visit. That made the tour something they really wanted, not just something someone felt would be fine for them. The zoo officials also cooperated by providing a guide to conduct the bus along roads used by park vehicles in order that the guests could see many of the exhibits without having to disembark.

The day arrived. After loading at the Della C. Lamb Neighborhood House, the tour went through downtown Kansas City to the Liberty Memorial Mall (World War I memorial) where the group could get a bird's-eye view of the city skyline. Many had been past the memorial via streetcar and bus but this was the first time the majority had ever been right up to it. Next they toured a residential area which the guests remembered as a stylish neighborhood in the days of their youth. This section has been well kept and contains some of the city's finer older homes.

The two main television stations were interesting stops. Hereafter when club members watch TV they will know where the programs originate in their own city.

These people read the newspaper from "cover to cover" and retain much of what they read. They knew about the rapid suburban developments surrounding Greater Kansas City. They requested a visit to two of the more popular areas—areas that were farms in their youth. It had been difficult for them to visualize the changes that had occurred. Now they could see that a new community can be quickly built and developed into a thriving area of new homes with children and pets romping, and churches, schools, and shopping areas looming over the horizon.

The former home of one guest was included en route so she could show her friends where she once lived—a nice bungalow in a nice neighborhood. After her husband's death the house was sold to provide income for other living expenses. Another guest pointed out her son's home. This lady also wished to share with her friends a mental picture of something near and dear to her. Circumstances had necessitated a move to lower-rent area. These situations are typical for many now living in the lower-rent areas and participating in the Golden Age Clubs of institutions such as the Della C. Lamb Neighborhood House.

Original plans called for the noon meal to be a picnic in a small neighborhood park. A morning rain changed that. A fried chicken dinner was served at the host church giving the guests an opportunity to visit one of the larger churches of the city. Also it gave them a mind's-eye picture so that in the future, when the name of the church is mentioned, the club members can visualize the building and some of the people who are members.

Rested and refreshed, the Golden Agers were eager to see the zoo. As they drove along the park roads, an attendant explained things about the zoo and the animals which added much to this high light of the day. The zoo tour ended with the visit to the baby "Hippo," a visit that was the unanimous desire of the group.

All along the tour, many types of residential areas and other points of interest were shown the guests by the driver and circle members who accompanied the group as hostesses. The many comments and expressions of joy as the tour proceeded revealed the pure delight experienced by the guests. Hearing and seeing the joy in the eyes and faces of their guests was full reward to the hostesses. Just knowing someone cared was enough for the Golden Agers. This day will live in memory and brighten many a lonely hour in days to come as club members sit together and reminisce. It was a day to remember.

KUFA

by

JO CARR

For five years Mrs. Galen M. Carr served as a "missionary wife" in Southern Rhodesia. It was here she came to know Miss Marguerite Deyo, a Woman's Division missionary, and a little African child, Kufa. She now makes her home in Lubbock, Texas.

MISS MARGUERITE DEYO looked down at the obviously frightened little girl who had come to the kitchen door to ask for work. How small she was! And how terribly thin. "Poor child," she thought. "It's a square meal she needs, not a job. A square meal and a kind word."

Aloud she said gently, "Come in, my dear; sit here at the table and have a bowl of stew and a glass of milk. Then, after you have eaten, we can talk about a job."

Shyly the child slipped in, and shyly she accepted the chair and the good warm food. The kitchen was silent while she ate, save for the crackling of the wood fire in the old iron cookstove, and for the subdued sounds of a hungry child at work over a bowl of stew.

Miss Deyo watched her quietly, without appearing to do so. "She surely is small," she thought again, "but she must be eight or nine. Wonder who she is! She doesn't look like any of the youngsters I have seen in the village across the river, and I am sure that she is not from one of the families that work here at the mission. A job? What kind of a job could a little girl do? Cut grass, maybe. That shouldn't be too strenuous."

At last the child was through, and her big brown eyes were a trifle less afraid as she shyly smiled her thanks.

"Zita rako ndiani?" Miss Deyo asked in Shona. "What is your name?"

"Kufa," came the soft reply.

Kufa. The Shona verb "to die." What a terrible name to give a child!

Gentle questioning revealed more. She was an orphan. She had been living with her brother who was a grown man. She had received little food, and because of severe threats she had run away. How far? Six miles, maybe seven. And now could she have a job, please, and a place to sleep?

And that is how it came about that the child Kufa was employed to cut grass at the mission. But first, before Miss Deyo found a place for her to sleep, she found something else for Kufa. It was a doll—a real baby doll with open-and-shut eyes and a blue dress; a doll with a little red mouth and two shiny white teeth. And because she was wise in the ways of little girls, Miss Deyo wrapped the doll in a little blanket.

Kufa was entranced. She had surely never touched such a doll before; perhaps never seen one. No longer shy, she turned it around and around, admiring it from every possible angle. *"Chipo,"* Miss Deyo smiled. "It is a gift for you."

Her smile no longer hesitant or shy, her brown eyes bigger than ever, and supremely happy now, Kufa laid the doll carefully on the new-cut grass at her feet, so that she would have both hands free to clap her thanks.

Anyone who might have been looking that way in the late afternoon would have seen a little girl rhythmically cutting grass with a sickle, while she crooned a strangely sweet little tune of her own composition to the baby doll tied securely to her back.

That was in early November.

It was in December that Kufa was unofficially adopted by the matron of the girls' boarding department, a young African widow with a big heart and four small children of her own.

And it was in January, after she had started to school, that Kufa came running to see her friend, Miss Deyo.

"Mufundisi," she confided, slipping her little brown hand into her "teacher's" larger, lighter one. "I have come about my name."

"Yes, Kufa. What about your name?"

"Kufa is not a nice name," the child tried to explain. "I have thought of another one. Is it all right if you call me Kufara?"

"Kufara." Miss Deyo thought of the November day when she first had seen this child who had come to be such a ray of sunshine to them all. Kufa, the old name, that meant "to die." Kufara, the new name—another Shona verb that means "to be happy." With a smile no less radiant than that of the child whose hand she gently squeezed, she answered, "Of course! That's a beautiful name, Kufara."

A Day To Remember . . .

by

MARIETTA MANSFIELD

Woman's Division missionary on leave from India

The day a memorial gift, a bell to call the village to church, was dedicated. At right is missionary-author Marietta Mansfield.

THE TRAIN whistle shrill and wavering heralded the new day. It was Ash Wednesday, the beginning of the Lenten season. It was the day appointed for Bishop Shot Mondol to come to the village to dedicate the new church bell to the memory of my parents.

A Sunday-school class had chosen to send me twenty-five dollars instead of sending flowers for Papa and Mama. Throughout the years I have had many gifts. But a gift, a memorial to one's parents is different. This must be used for a real need.

And that need was soon found. One Sunday morning I was in the village to lead the worship service. The time had come to go into the church; but first a man had to go to each house to call the people to come. If only they had a bell. The ringing of a bell would call the people to God's house. Such a memorial, I thought, will have meaning for many people every Sunday. A bell for the village! This was something in keeping with the lives of my mother and father.

On this special day our first guest, Mrs. John Hollister, was due to arrive on the "daylight train." I had wanted her and her husband to be with me on this occasion. Throughout my years in India their home has been my home; and at one time they had served the Bijnor District. While we awaited her arrival we worked. There were garlands to be made. The men, women, and children sat clustered around stringing flowers, sweet peas, corn flowers, sweet sultana, and annual chrysanthemums. The shed where I reside in that village had become a rainbow of color; it was beautiful to see.

The day began by being cold, foggy, wet, and sticky underfoot. While Mrs. Hollister, my village hostess, and I sat waiting for Bishop Mondol to come to our appointed waiting place, the fog lifted. The sun came out bright and clear to bless our day. The whole village met us out at the main road a mile away. People came on foot; they came by ox cart; and they galloped on horseback. It was a great event; the bishop had come. Only the evening before while we put in the new pulpit and chairs (these were more gifts) a young man had announced to the curious onlookers, "Tomorrow the Christians' king will come. We are getting the church ready for his coming." After many greetings and welcomes we arrived at the church. It was high noon.

It was time to ring the new bell. A young man came to me and eagerly said, "Miss Sahiba, let us ask our bishop to ring our new bell." He rang the bell. It sounded beautiful. Its silvered tones rang out across the villages loud and clear. The crowds stood by listening: watching. I stood by the bishop. No longer was I a grown woman, a missionary. Time had stepped backward in its flight and again I was a little girl with my brother and sisters. We had gone with Papa and Mama to our little country church. There were crowds there that day. It, too, was a special day.

And now again I was in a little country church. The people were crowding around in living greeting. It was a day to remember; a memorial for Papa and Mama. It was a service of dedication to the memory of them and to the glory of God. I did not feel sad; but rather I was happy in the assurance that life continues on; that life as we know it, is but merely the end of our present sight. The atmosphere was one of triumph. Bishop Mondol had finished ringing the bell. He turned to me and said, "Well, I think Mama and Papa are smiling in heaven; they are surely rejoicing with us."

As Bishop Mondol preached the text: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me," we were lifted from the realm of our present sight into that of the sublime. It was perfect because it was inspired by God.

It was time to dedicate the memorial. Bishop Mondol said to me, "I'm going to do the service in English. You do the Hindustani." I was so completely surprised that I stammered in astonishment, "Oh, let us ask the visiting minister." But all the others joined with Bishop Mondol. So together we stood up:

"We dedicate this bell that its ringing will call people into the House of God where they will find comfort in time of trouble; peace in time of strife; and quiet assurance in times of strain and stress.

"We dedicate this bell that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord."

The bishop prayed; I interpreted:

"Our God and Father, accept, we pray, this bell which we now dedicate to Thee. Grant that its ringing will bless all who hear . . . that to them there may come a new joy in life, the joy of Thy Presence as they serve Thee."

To remember was to be blessed. It was a hallowed hour. Truly the gift in God's hand had become magnificent.

I had planned to leave the village that very evening, but the people said, "How can you leave us today? We won't let you go." I stayed two days more. At night I sat with the people after their work was done and listened to them tell of God's arrangement for the day—of how He had lifted the fog; dried the mud; kept the babies quiet; of how their Miss Sahiba had had faith enough to shake the mountain—the bishop had come; of how God had spoken His message, the perfect word, for all of us; of the special offering that would go toward putting a floor in the church. Again we relived the years together. The day to remember had been perfect. Together we rejoiced that God had ordered it so.

Bishop John A. Subhan (left) and the Honorable Sri B. D. Jatti presided at dedication services for the new Baldwin Girls' High School, Bangalore, India, opened last September.

DEDICATION . . .

Baldwin Girls' High School

by HILDA LEE DAIL

Associate Secretary, Department of Work in Foreign Fields

Today there stands a shining new building on the campus of Baldwin Girls' High School, Bangalore, India. The story of its erection is simply told in the words engraved on the plaque in its walls:

"This building has been dedicated to the glory of God by Bishop John A. Subhan, presented by the Methodist Women of the United States of America to the Womanhood of India, opened by the Honorable Sri B. D. Jatti, Chief Minister Government of Mysore, September 3, 1958."

Miss Edith DeLima, principal of the school, in her report on the occasion of the dedication recalled that the institution has had phenomenal growth since its establishment in 1880 on a coeducational basis.

The new Baldwin Girls' High School, Bangalore, India, was presented by the Methodist women of the United States to the womanhood of India.

G. G. Welling, Bangalore

In 1903, it was separated from the boys' school with an enrollment of only fifty-six. Today six hundred and seventy girls receive an all-around education within its walls. Starting originally as an essentially Anglo-Indian and European school, it has developed an extremely cosmopolitan character, its student body being a happy blending of American, European, and Indian children from Singapore, Malaya, the Andaman Islands, and from as far north as Nepal, and as far west as Iraq, Behreins, and Kuwait. With such a mingling of cultures and religions, the outlook must keep broad, the vision large, and the standards high.

This new building will to some extent relieve the present congestion and bring into one central place all the high-school classes. There is still an urgent need for the construction of a nursery, preparatory classrooms, and much new furniture and equipment.

Miss DeLima paid tribute to American friends when she said, "We record with pride our never-ceasing thanks to the Woman's Division of Christian Service in America and The Methodist Church. We owe them a heavy debt of gratitude not only for this building, but for the very existence of this school through whose love and labors it has been established."

Miss Natividad Barranda, a Crusade Scholar from the Philippines, is shown with some of the members of Broad Street Wesleyan Service Guild, Richmond, Virginia, who made her an honorary life member. Miss Natividad is standing second from the left.

"FILIPINA YOUTH LEADER-LADY LAWYER HONORED"

by **P. A. ROBBINS,** *Richmond, Virginia*

Miss Natividad Barranda, an ecumenical fellow and Crusade Scholar from the Philippines was awarded a gold pin and honorary adult Life Membership to the Woman's Society of Christian Service and Wesleyan Service Guild for "outstanding leadership, achievements, and international friendship." The Broad Street Methodist Church Wesleyan Service Guild of Richmond, Virginia, honored her at a surprise party.

This 25-year-old scholarly lady lawyer was in the States for only eleven months doing graduate work in Christian education. Before coming here, she held positions as student worker, adviser in Manila; Philippine delegate to international conferences abroad; and editor and director of the Youth Department, Philippine Federation of Christian Churches. In May, 1957, she was one of those cited by the youth of the Philippines in a National Council of Christian Youth conference for "distinguished leadership and invaluable contribution to the cause of the evangelical youth movement in the Philippines."

While in Virginia taking her graduate studies, she was elected to be president of the International Students' Fellowship, an organization of graduate students from all parts of the world who are studying in Richmond. A speaker of note in various groups and occasions, and a prolific writer; she was one of the Bible Study leaders at the Sixth Quadrennial Conference of the Methodist Student Movement at Lawrence, Kansas. She also represented the Philippines at the Fifth Assembly of the Woman's Society held in St. Louis.

Last summer she traveled to different states speaking, sharing, and witnessing in various youth camps, conferences and seminars, and mission schools.

Miss Barranda returned to the Philippines last September to work with Philippine Federation of Christian Churches.

FORMER CRUSADE SCHOLAR HEADS SOCIAL CENTER

Miss Insook Moon, a Korean social work leader who has studied at Scarritt College, Nashville, Tennessee, on a Crusade Scholarship, has been named director of the Tai Wha Christian Social Center in Seoul.

Miss Moon succeeds Miss Peggy Billings, Methodist missionary from McComb, Mississippi, who has become administrative assistant to the director. The appointment is another example of the way in which qualified nationals increasingly are assuming positions of top leadership in all phases of life overseas. Among such leaders are many former Crusade Scholars.

The Tai Wha Center is the oldest and largest Methodist social center in Korea. Started in 1921 by the women's missionary organizations of the former Methodist Episcopal Church and Methodist Episcopal Church, South, the center was used as a police station in World War II and as a military headquarters in the Korean war. Today the staff of Koreans and missionaries conduct a program which includes training for Christian home and family life, student activities and English classes.

Miss Moon was employed at Tai Wha at the time of the North Korean invasion in 1950. From 1951 to 1953, she was at Scarritt College as a Crusade Scholar and in 1953 received the master of arts degree in social group work. For several months she worked at Marcy Center, a Woman's Division community center in Chicago.

Returning to Korea in 1954, she rejoined the staff at Tai Wha and for almost two years was acting director during Miss Billings' furlough. She has taught social group work at Ewha Woman's University in Seoul, is vice-chairman of the Social Work Study Association of Korea, and is related to the Child Welfare Committee of the Korean Ministry of Social Affairs.

QUADRENNIAL GOALS—1956-1960

A Choral Reading by MABEL KENDRICK
Vice-President, Northwest District, Nebraska Conference

CHORUS:
Hark, 'tis borne on every breeze;
Whispered, too, by grass and trees;
Listen, don't you hear the call,
LIGHT:
In norther's twang
DARK:
And southern drawl?
CHORUS:
"To the Spirit of Christ and His ideals
Commit yourself for others' weals."
SOLO 1:
Read the Bible every day;
SOLO 2:
Seek Christ's guidance as you pray;
MEDIUM:
Let your Christian joy shine through
So your friends will want it, too.
CHORUS:
"Accept responsibility
for Local Church Activity."
SOLO 3:
Be at church with time to spare;
SOLO 4:
Help train youth to do its share;
MEDIUM:
Give your time and talent, do,
Then you'll give your money, too.
CHORUS:
"Explain to others the relation of our world mission to education."
LIGHT:
Perhaps you'll need some facts to gain
Ere you'll be able to explain.
CHORUS:
"For Christian workers we've great need;
So challenge your church this call to heed."
No one can ever heed a call
Which he has never heard at all.
DARK:
Remind youth there's diversity
Of service opportunity.
CHORUS:
"Create a fellowship that e'er
Will welcome folk in your town
SOLO 5:
Whether black
SOLO 6:
Or white
SOLO 7:
Or brown,
SOLO 8:
Catholic,
SOLO 9:
Protestant
SOLO 10:
Or Jew
CHORUS:
To worship in your church with you.
"Identify yourself with all
The peoples of our world so small."
DARK:
Evaluate your feelings, then
How you trust your fellowmen.
Lose yourselves in others' needs.
SOLO 11:
Sorrows,
SOLO 12:
Happiness
CHORUS:
And deeds.
LIGHT:
Learn from all of these, your brothers,
Then you'll give yourself for others.
CHORUS:
"Speak out boldly without shame
For peace and justice in Christ's name."
MEDIUM:
Stand with courage and with might,
For the principles of right;
Learn what peace and justice mean,
Practice them where you'll be seen.
CHORUS:
You have heard the call today,
Answer then without delay:
For here's the cure for all our strife:
The Spirit of Christ—for all of life (*full volume*)
(*Repeat twice more, ending with a whisper*).

SUGGESTION FOR STUDY CLASS

Bible Passages Concerning Areas and Countries of the Middle East

Rev. Hazel E. Foster of Cleveland, Ohio, taught the course on the Middle East at the Lexington Conference School of Missions last summer. This listing is a revision of the one her class used in a morning prayer service. These references, a missionary hymn, and a closing prayer produced an inspiring service of worship.

Golden Text: Isaiah 19:23-25

North Africa (Morocco, Algeria, Tunisia, Libya)—Only Libya mentioned specifically (Ezekiel 30:5, 38:5) and New Testament, Acts 2:10. Cyrene was in Libya: Acts 11:20 (19-26 a fine passage for public reading); Mark 15:21.

Egypt—Isaiah 19:21-25; Matthew 2:13-23. Many more in Old Testament.

Sudan and Ethiopia—Zephaniah 3:10; Psalms 68:31 (verses 28-35 fine inclusive passage). Acts 8:26-39.

Israel—Many columns in concordances. Psalms 114; Isaiah 52:7-12; Isaiah 41:8-20; Jeremiah 31:27-37 (especially 31-34); Mark 12:28-34; Isaiah 19:24-25.

Jordan (only as river and land east, beyond)—Isaiah 9:1-7; Mark 1:1-11.

Lebanon (not a separate country in Bible days but part of Syria)—1 Chronicles 2:1-16; Deuteronomy 3:23-27; Psalms 92:12-15; Isaiah 40:16; 60:13.

Syria—2 Kings 5:1-14; Matthew 4:23-24.

Cyprus—Acts 13:1-13. (Acts 15:36-41. Add Colossians 4:10 re Mark.)

Turkey (Asia Minor)—Acts 2:1-11; 19:1-10; 1 Corinthians 16:19-20; Revelation 1:4-11.

Iran (Persia)—Ezra 1:1-11; Esther 1:1; 8:1.

Iraq (Mesopotamia)—Genesis 24 (Isaac and his bride); Acts 2:6-11; Isaiah 19:23-25 (Assyria was Mesopotamian).

Arabian Peninsula Arabia (not same boundaries as Bible Arabia)—Jeremiah 25:24; Acts 2:11; Galatians 1:17; 4:25.

Acts 2:1-11 excellent for a number of the countries but the reader needs to be an especially good one.

CIRCLES *Worship and Program Suggestions*

DEEP ROOTS—STRONG BRANCHES

A STUDY IN ECUMENICITY

HYMN: "No Form of Human Framing" (*The Methodist Hymnal,* No. 421.)

INTRODUCTION: "A tree," says Dr. Harry Emerson Fosdick, "must have deep roots if it is to have strong branches." Similarly, if the World Church is to have growing strength and meaning, its roots must be deep in the life and customs of its various peoples.

When we think of the World Church, we usually think of its organization, its leadership, and its geographical spread. Here we shall be thinking, however, of how Christians of various lands express their faith through music, art and architecture, symbolism, poetry, and prayer. The idea of individuality in unity is an old one. Paul wrote of it to the young church at Corinth.

SCRIPTURE: 1 Corinthians 12:12-20, 27-31.

MEDITATION: "We are all united . . . in the use of the Holy Scriptures. We are further united in common prayer, which may be expressed in the spoken word, through silence, or by employment of the sacred treasures of Christian literature, art, and music. In this worship we all stand before God in adoration of His majesty, bringing to Him our own needs and the needs of our fellows. We wait for His grace in the forgiveness of our sins and for the restoration of our spirits through renewed communion with Him, and we dedicate ourselves to His service and the service of all mankind." [1]

PRAYER *for the Universal Church:* "O God, of whom every fatherhood in heaven and on earth is named, in whose earthly family there is neither Jew nor Greek, male nor female, bond nor free, but only children standing in equal need and equally sharing thy fatherly care; Grant that thy Church, being quickened by thy love, may manifest to the world the unity to which thou has called it in the gospel of thy Son, and by the fellowship of his disciples bring healing to the world. Amen." [2]

MEDITATION—*Individuality in Unity:* **Music**—*The Methodist Hymnal* as a world voice. In the back of our hymnal is an "Index of Authors, Translators, and Sources of Hymns." If we look down the columns we are impressed with the wide range of time, authorship, and source. The time ranges from the third century to the twentieth; the authors, from early churchmen to leaders of today, and from many lands; the words come from Latin, Greek, Welsh, Polish, French, Scottish. Even a casual survey of this wide range is rewarding. (*Have members turn to the Index and select hymns from different sources. One verse of several hymns might be sung in unison or as a solo.)*

Art—Art is a creative Christian expression. (*Display Christmas cards, previously solicited, showing work of foreign artists. Have on hand a book showing paintings by artists from other lands, such as* Each With His Own Brush, *by D. J. Fleming. Someone might give a summary of the Introduction and show pictures from the text to illustrate.* Heritage of Beauty, *also by Fleming, treats architecture.*)

Symbolism—*Christian Symbols in a World Community* is another book by Dr. Fleming. Methodists are increasingly taking note of Christian symbols, which makes this field especially interesting.

What symbols are universal in meaning? Why do China and India offer more examples of symbols in Christian worship than does Africa? How would flowers and trees, as symbols, vary in different lands?

Poetry and Prayer—The people's voice. The Psalms express the Jewish people's relationship to God. (*Note local references in Psalms of your selection.*) Our Southern spirituals express another people's relationship to God. (*Illustrate by well-known spirituals.*) Poetry often expresses a universal relationship to God. For example, a young Japanese poet, stricken with leprosy, became a Christian. Among other poems he wrote "In All Things, Victory."

"He hears me pray to Him
upon the deep,
When masts are gone, and
tattered sails are blown
By storms that drive my frail
boat out to sea;
He hears, and sends the wind
that wafts me home.
Naught that can come shall
bring despair to me,
Gaining in all things more
than victory!" [3]

The Christian faith is, indeed, deeply rooted in many lands. How can we make sure that our own roots are deep in the faith?

SOFT MUSIC

HYMN: "O Spirit of the Living God" (*The Methodist Hymnal,* No. 182).

BENEDICTION: *The Methodist Hymnal,* page 519, last benediction.

QUIZ

1. Crusade Scholars: Number? Countries represented? Purpose?

2. Ecumenical fellow. Who? What?

3. Explain initials and give facts concerning:

(a) UNESCO
(b) MEM
(c) JCME
(d) CME

4. Dates—state events:
February 8, February 22-27, March 28-30, February 13.

5. Identify: Evelyn Fisher, Rosamond Johnson, Mrs. Okimoto, Olga Vela, Mrs. Forest A. Huston, Jane Wu.

[1] Report of the Second World Conference on Faith and Order.

[2] *Prayers New and Old.* The Forward Movement of the Episcopal Church.

[3] Nagata, in *Songs from the Land of Dawn,* by T. Kagawa and other Japanese poets. Friendship Press, 1949. (Available from Literature Headquarters.)

The Call to Witness

A Day Apart Service

by MRS. DAVID D. JONES, *Director of Admissions, Bennett College*

CALL TO WORSHIP: Come, let us go to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths. . . . Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

Isaiah 2:3; 28:9-10

HYMN: "Love Divine, All Loves Excelling," *The Methodist Hymnal,* No. 372.

THE PRAYERS (*People seated and bowed. After the leader has offered the prayer which follows, let everyone join in saying Amen.*):

O Lord, we know that we cannot be totally unmindful of tomorrow. Yet we know too that we must not allow the shadow of tomorrow to darken the sky of today. As we grow old, and as we grow up, Thy wisdom will require us to discard, every day, all the excess baggage with which we travel, "every weight, and the sin which doth so easily beset us . . ." infirmity of temper, or shyness, a quick tongue, or indecision . . . which smother the immortal flame in our hearts. O God, help us to see that if we dwell in the midst of bitterness that we need not become bitter persons, because all bitterness can be changed by a love that is potent, and regnant, and persistent. We rejoice that there are no helpless cases in Thy clinic. Therefore, help us, O Lord, to retain faith in the orderliness of Thy creation, faith in the inherent goodness in people, faith in the dignity of persons, faith in ourselves, and faith in Thee who hast made us for Thyself.

O God, Thou knowest that our greatest peril in life is not our wickedness, but our easy satisfactions, our low expectations which require of us only our second best. Therefore, we beseech Thee, stir us alive, O Lord, and keep us awake, and alert. Because when we are at our very best, then we can bring out the very best in others. Then what we are in kindliness, and in generosity, will speak so loudly, and so eloquently, that all our friends and our neighbors will be persuaded to hear the virtuous things that we may have to say. Hear us now, for Thy Name's sake.[1] *Amen*

THE LORD'S PRAYER (*Leader and people unite*)

THE GLORIA PATRI (*To be said by all the people standing*)

SCRIPTURE LESSON: *The Times*

First Reader: The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand. . . . a people laden with iniquity, offspring of evildoers, sons who deal corruptly! . . . the faithful city has become a harlot, she that was full of justice! . . . Everyone loves a bribe and runs after gifts. They do not defend the fatherless, and the widow's cause does not come to them . . . your leaders mislead you, and confuse the course of your paths . . . the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet . . . women who are at ease, hear my voice; you complacent daughters, give ear to my speech.

Isaiah 1:3-4; 1:21; 1:23; 3:16; 32:9

For the Lord of hosts has a day against all that is proud and lofty . . . the haughtiness of man . . . the pride of men . . . those who rise early in the morning, that they may run after strong drink, who tarry late into the evening till wine inflames them! . . . those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! . . . who acquit the guilty for a bribe, and deprive the innocent of his right!

Isaiah 2:12; 2:17; 5:11; 5:20; 5:23

"Woe to the rebellious children" says the Lord, "who carry out plan, but not mine; . . . who set out to go down to Egypt, without asking for my counsel, to take refuge in the protection of Pharaoh, and to seek shelter in the shadow of Egypt . . . The Egyptians are men, and not God; and their horses are flesh and not spirit.

Isaiah 30:1-2; 31:3

Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. Your new moons and appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them! . . . Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes, cease to do evil, learn to do good. . . .

Isaiah 1:13-14; 1:16-17

SILENT MEDITATION (*The people seated and bowed*). *Sentences from the Message sent to the churches from the World Council of Churches, Evanston, Illinois, may be helpful in the meditation.*

"It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. How can the Church remain silent before these things? Millions of men and

[1] Bryan, John L., *Little Prayers To Live By,* Vol. II. Used by permission.

women are suffering segregation and discrimination on the ground of race. Is your Church willing to declare . . . that this is contrary to the will of God?"

SCRIPTURE LESSON: *The Call*

Second Reader: In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of host; the whole earth is full of his glory." And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts." Then flew one of the seraphims to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; and your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us." Then I said, "Here I am! Send me."

Isaiah 6:1-8

SILENT MEDITATION (*The people seated and bowed*): *Sentences from the Message sent to the churches from the World Council of Churches, Evanston, Illinois, may be helpful in the meditation.*

"Does your congregation live for itself or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?"

SCRIPTURE LESSON: *God's Purposes*

Third Reader: The Spirit of the Lord God is upon me, . . . to bring good tidings to the afflicted; . . . to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor . . . and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 61:1-2; 2:4

Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Hearken diligently to me, and eat what is good. . . . Incline your ear, and come to me; hear, that your soul may live. . . . Why do you say, O Jacob, and speak, I Israel, "My way is hid from the Lord, and my right is disregarded by my God?" Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, His understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. . . ." . . . In returning and rest you shall be saved; in quietness and in trust shall be your strength. . . .

Isaiah 55:2-3; 40:27-31; 30:15

SILENT MEDITATION (*The people seated and bowed*): *Sentences from the Message sent to the churches from the World Council of Churches, Evanston, Illinois, may be helpful in the meditation.*

"Those who know that Christ is risen should have the courage to expect new power to break through every barrier. God does not leave any of us to stand alone. In every place He has gathered us together to be his family, in which His gifts and His forgiveness are received."

CALL TO CONFESSION (*By the leader, the people standing*):

Dearly beloved, the Scripture moveth us to acknowledge and confess our sins before almighty God, our heavenly Father, with a humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness, by His infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of the Heavenly Grace. Let us pray.

(*A period of Intercession follows in which all are invited to join in short audible prayers. People seated and bowed.*)

HYMN: "Heralds of Christ," *The Methodist Hymnal*, No. 482.

Heralds of Christ, who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring:
Make straight, make straight the highway of the King.

Thro' desert ways, dark fen, and deep morass,
Through jungles, sluggish seas, and mountain pass,
Build ye the road, and falter not, nor stay;
Prepare across the earth the King's highway.

Lord, give us faith and strength the road to build,
To see the promise of the day fulfilled,
When war shall be no more and strife shall cease
Upon the highway of the Prince of Peace. *Amen.*

BENEDICTION:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. The Lord hath been mindful of us: He will bless us. . . .

First Epistle of John 3:2-3; Psalm 115:12

Following the benediction, let silence be observed for a brief space.

Revised Standard Version of the Bible is used in this service. The Call to Confession is taken from the Sunday service of John Wesley.

Reprints of this service available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 2 cents each; 6 for 10 cents.

The Sower

by

MARY A. STEPHENSON

Secretary of Spiritual Life, Northern District, West Wisconsin Conference

CHARACTERS:

FIRST READER (*front*)

SECOND READER (*rear*)

SOWER (*on stage or chancel*)

FIRST INTERRUPTER (*front row of audience*)

SECOND INTERRUPTER (*front row, but not seated with first interrupter*)

The church is dark except for a small light behind the SOWER, *so that she appears in silhouette only. The* SOWER *has a grain bag slung over left shoulder, and is sowing with a wide out-flung motion of the right hand.*

FIRST READER: "Behold, a sower went forth to sow."

SECOND READER: What shall we sow? Careless words? Careless deeds? Doubt? Suspicion? Gossip? Love? Kindness? Service?

FIRST READER: ". . . for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

SECOND READER: Behold, we sow ideas. Let an idea loose in the world today, and tomorrow its minute counterparts will spring up as tiny seedlings around a maple tree. Some are destined to die, it is true. But some will live and grow. All ideas are like seed; either kind will grow—good or bad, truth or falsehood.

FIRST READER: "The Kingdom of Heaven is like a grain of mustard seed . . . " The kingdom idea is a vital seed, waiting the hand of the sower. "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest."

SECOND READER: Behold, we sow influence. As we think, as we believe, as we act, we sow with the force of our personalities. What shall the harvest be?

FIRST INTERRUPTER (*rises from seat; with upraised arms she addresses the* SOWER, *who pays no heed*): I believe in you. I will do as you do.

FIRST READER: "For none of us liveth to himself, and no man dieth to himself."

SECOND READER: Then, if that is true, are we part of God's plan? What is *my* business is *God's* business?

FIRST READER: "Ye are the light of the world."

SECOND READER: Then *be* light, not darkness. "It is better to light a candle than to curse the darkness."

FIRST READER: "Ye are the salt of the earth."

SECOND READER: Then *be* salt! Be not like the inert mass around you, be, permeate and preserve the whole.

SECOND INTERRUPTER (*rises from the front seat, facing the audience. Speaks ebulliently*): I believe in doing what everyone else is doing. Be in the swim! When in Rome, do as the Romans do! Find out where the crowd's going, then jump at the head of it. That's me!

FIRST READER: Be not conformed to the image of this world, but be ye transformed into the image of Him who created you—into the image of Christ.

SECOND READER: The world says, "Conform! Be pressed into *my* image. I demand this of you on pain of ostracism." Are we then to become all alike in a worldly mold, like so many peas in a pod? Are all our ideas to be shaped by the tyranny of mass thinking? And is all our thinking to be the product of our mass media of communication?

FIRST READER: Who hath believed our report? And to whom has the power of the Lord been revealed? "How beautiful upon the mountains are the feet of Him that bringeth glad tidings!"

SECOND READER: Who brings the report? Who are the bringers of good tidings?

FIRST READER: *You* shall be my witnesses, beginning where you are. *You* shall bear witness to the truth. You shall bear witness to the right. You shall learn of me what is truth and what is right. You shall be my witnesses!

SOLO: "A Charge to Keep I Have." *The Methodist Hymnal*, No. 287.

BENEDICTION

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

Once again there appears on our calendar a so-called "Brotherhood Month." The very fact that such a month must be so designated indicates the failure or at least the *too slow* progress of our great "democracy" in achieving "brotherhood." As Christians seeking to make the principles and practices of brotherhood effective in our world, we are faced with the need to look afresh at some of the things that are eating at the heart of our spiritual foundations.

As we watch the violations of "human rights and fundamental freedoms" in our land we may well ask ourselves the question "can human dignity survive?" Abraham Lincoln, the great liberator whose birthday we celebrate this month, once said that "those who deny freedom to others deserve it not for themselves and under a just God cannot long retain it."

Most Christian women in these days are well aware of the great areas of our life where human rights are violated. We know about the Supreme Court decision to remove the barrier of racial segregation from our public schools. We know about the growing tensions in changing communities where various so-called "minorities" (racial, religious, nationality, or economic!) are seeking to buy homes and live in peace and happiness among their neighbors. We know of the increasing cry for equal job opportunities for all people. We know of the violations of citizenship rights in many places. We even know of the bigotry that exists all too often within our own churches. In some cases we even know that churches and religious groups have taken the leadership in circumventing the law of the land and made themselves the ready tool of some heads of government. We know all this and much more as we face our task of making brotherhood real in our democracy.

Just knowing the problem is not enough. We must somehow gain greater insights into the meaning of our Christian faith *in our daily life as responsible citizens.* The Woman's Division at its recent Executive Meeting adopted a resolution which included the following:

"As responsible Christian citizens living in these days of national racial tensions we share the guilt for all the hurts and fears that have afflicted the peoples in all the places where human dignity has been violated and bigotry has held sway. We must also share the responsibility for upholding law and order in Little Rock and Chicago, or Montgomery and New York and throughout the nation, thereby achieving a greater measure of freedom, justice, and unfettered opportunity for all people in our nation. Our voices and the voices of our fellow Christians throughout the land must be heard with new determination to remove every pattern of enforced segregation from our churches, communities, and nation.

"The Woman's Division has noted with gratitude to God the unswerving support of law and order by many Christian and Jewish leaders in Little Rock and elsewhere. In these days of tension, when state officials in some cases have used the power of their high office to circumvent the law of the land, it is imperative that responsible citizens unite their efforts to restore respect for and observance of the federal laws.

"The Woman's Division calls upon Methodist women everywhere to pray for God's guidance and the strength to stand firm in these trying times. It is recommended that Methodist women join with other like-minded groups in their community and nation seeking together and as individual Christians to work for: compliance with the Supreme Court decision for integration in public schools; open occupancy housing policies in their communities; fair employment policies and practices in all phases of the community life; 'a fellowship without barriers' in their local churches."

The next two pages of this magazine point up some specific ways in which Methodist women may continue to work toward the achievement of human rights for peoples in our own nation and throughout the world.

The last page of this four-page spread calls to our attention again our responsibility for the U.N. and its Specialized Agencies with special emphasis on UNESCO and the basic "freedom" of education. In these days when even respectable groups and organizations are attacking these basic freedoms Christians must be alert to such attacks and use every good means to counteract them.

In this year of 1959 Christians can give new support to the principles of human rights and freedoms which we believe to be basic for our Christian behavior. God grant us the wisdom and courage as Methodist women to give leadership toward this end.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

AFTER THE TENTH ANNIVERSARY

ON December 10, 1958, the world focused for a day on the meaning of human rights. Speeches were made in nearly all of the eighty-one nations that make up the United Nations and in many of the hundred or more dependent territories that look to these nations for the increased realization of human rights. Radio and television programs, attractive printed material, commemorative stamps, pageants, music—in short, almost every kind of program that could be devised—gave recognition to the importance of human rights.

Important as was this day of celebration and dedication to the principle of human rights, it was probably not the most important day of this eleventh year of the Universal Declaration of Human Rights. Another important day was the day *after* the anniversary when, with the memory of what had been said on December 10, people from all over the world picked up their newspapers and saw stories just like those that had been making headlines for years, about the failure to meet the standards of the declaration.

In the United States, some people read these stories with a deep sense of disillusion and discouragement. Others read them simply as news stories, boring or interesting, depending on the degree of conflict that had found its way into the story. In Africa and Asia, men and women also read these stories from the United States. Some read them with resentment and disappointment that the dream of a free, democratic nation with respect for the rights of every man which they had identified with the United States was just another false dream.

The 10th and 11th of December were thus very important days, but the most important day of this eleventh year of the declaration is yet to come. That will be the day when concerned people begin to concentrate on what we need to do this next year to implement the standards of the declaration and to correct the things which we have let happen. These happenings are discouraging revelations to the world of our lack of consistency in this most important characteristic of a democratic nation.

These concerned people are aware of the tremendous strides that the United States has made in the direction of these standards. However, they know, too, that as long as there are any points at which the best possible job is not being done, the whole precious structure of democracy is in peril.

Fortunately, each new need to increase our efforts brings new resources. Here are a few suggestions.

In Your Hands

This pamphlet (Literature Headquarters, 50 cents) is a Guide for Community Action, which is valuable for the next years as well as for the period preceding the 10th anniversary. Why not sit down now and read it through, making notes on how you'd like to have it read when the text for the 15th anniversary celebration is prepared! On page 2 you will find a quote from Secretary of State John Foster Dulles embodying the government's official position as expressed in a letter to Mrs. Oswald B. Lord, the United States representative in the Human Rights Commission of the United Nations. The letter reads: "Through education and publicity, we have developed a human rights conscience which is perhaps the strongest factor in the progress we have made—we intend that these advances shall continue."

What does this statement say to every citizen of the United States? In the chapter, "Spotlight on Us," the pamphlet attempts to show the responsibilities of the individual. A section entitled, "Keep Looking," says: "Only a free people can continually question and appraise the adequacy of its institutions. *Continually* is the word. *Continually* we must watch the statute books, the practices and policies of our nation and our state, using our own Bill of Rights and the U.N.'s declaration as yardsticks. *Continually* we must join together, as we have done wholeheartedly in the past, to check up on human rights in our own hometown. Only by working *continually* in our state and town, can we improve our world."

This would be a good time to organize the "Committee for the Celebration of the Fifteenth Anniversary of the Universal Declaration of Human Rights." Your first step after looking at the pamphlet and the other materials suggested in the flyer accompanying the pamphlet, should be an appraisal of your own situation. If your community used this guide to prepare for the tenth anniversary and did a community audit in the way suggested, you already have a list of things that you know were needed. How many of them have been done, and how many of them need your work now? If you haven't looked at your community with the eyes of the Bill of Rights and the Universal Declaration of Human Rights, this is your next step.

Once this is done, you are ready to begin making a list of goals to be accomplished before the 15th anniversary. Remember how interesting your New Year's resolutions sound the following July? This is the time for a set of human rights resolutions, plus a determination that will make them satisfying and not disillusioning reading when you come to December 10, 1963.

After you have put down all the local needs, how about surveying the national ones? Review the section on civil rights legislation in the Information and Action pages of the January issue of the THE METHODIST WOMAN and decide on

your list of musts for national legal machinery to help to improve the situation. Next, what would you like to see happen to your church as a national body in regard to the implementation of the standards of the declaration? Read the material in *A Christian's Primer of Human Rights** carefully to aid you in this decision.

What would you like to see happen for other peoples around the world? Your concern for this is twofold. We now have demonstrated to ourselves beyond any shadow of a doubt that this is one world and the jeopardy of one man's freedom menaces everyone. We feel most of all, however, the heavy burden that love for our brothers places on our consciences in a world of inequality. What can the world missionary enterprise of the church do to help realize these human rights for men, women, and children everywhere? What can our government do to help realize the U.N.'s great potential for help?

By now you must have a pretty good list. Why not do two things? Put one copy of the list away in a safe place so that you can look at it in 1963 and take the other copy and begin to outline the work that needs to be done. You might undertake a third thing, too—keep a complete diary on what you do and the results you get. The life and times of hundreds of "Committees for the Fifteenth Anniversary of the Universal Declaration of Human Rights" would make interesting reading in 1963!

TV Follow-up

The national TV program which celebrated the Human Rights Anniversary was heard across the country by "viewers parties." Interested hostesses invited people to see the program together and discuss it. Kinescopes of this program are available. If your station did not use the program in December, why not suggest the possibility of doing it now as a public service in the month of February, which has been designated as Brotherhood Month? The arrangements can be made with A.B.C. directly. If any question arises, you may write to the Department of Christian Social Relations, 150 Fifth Avenue, New York for advice and information. The kinescopes might also be used as programs in a church with discussion following.

Right to Education

We are facing in this country the deterioration of public sentiment on one of the things which seemed the most trustworthy and firm plank in the American credo —public education. When the Universal Declaration section on education was first read, there was some criticism by other nations of the fact that it seemed to embody so completely the standards of the United States. The declaration says: (Article 26):

> (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be generally available and higher education shall be equally accessible to all on the basis of merit. (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (3) Parents shall have the prior right to choose the kind of education that shall be given to their children.

When people said in 1948 that this section was too obviously based on our practice in the United States, we accepted the responsibility and said that that was the way it had to be expressed because that was the only kind of education that was worthy to be standard. We knew then that it wasn't completely true that this summed up American practice. We knew that there were many holes in our practice of these principles. But we did believe that this was our ideal and that we were committed to it and working toward it. Today things have happened to make many question whether these ideals for education are as firmly held in the United States as they were in the past. Many people believe that a higher percentage of children are now attending private school than at any time during the last fifty years. If the public schools serve a smaller proportion of the population, will public interest and support continue?

The past months have seen a situation which would have been unthinkable a few years ago, where some children have literally had no school to attend. In some places prejudice and hate have been allowed to intrude into our schools so that the words "education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms" have become a tragic mockery.

In many places the parents have relinquished the "prior right to choose the kind of education that shall be given to their children" to a minority. Nothing but a great citizens' movement in favor of the fundamental right of children to real education can save our schools. Read the section on Education in the Information and Action pages of the January issue of THE METHODIST WOMAN and decide which of these and other measures you want to uphold in national legislation. Then consider prayerfully the problems of the schools in your community. Is our ideal of public education being upheld there? If you are beginning to have doubts, what steps can you and your neighbors take? For advice and help, write to the National Education Association, 1201 16 St. N. W., Washington 6, D. C.

*Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

IN THE MINDS OF MEN

When the UNESCO Charter was written stating that since wars began in the minds of men, defenses against them must be created there, it is doubtful whether the writers realized that before long the minds of a few men would be the headquarters for a great offensive on UNESCO. During the last few years this has several times been the case. The attacks on UNESCO have been based on either misunderstanding or misrepresentation of its fundamental purpose and activities. Therefore, it is important to provide interested people with the facts.

What UNESCO Is

The United Nations Educational, Scientific and Cultural Organization is an international organization dedicated to the task of bringing about greater understanding among the peoples of the world to the end that the misunderstandings that lead to wars shall be diminished. Its members are most of the member nations of the U.N., plus a few that have not yet achieved membership in the U.N. but feel that they can improve their own standards by working in the spirit of the Charter of UNESCO. For example, Japan was a member of UNESCO for several years before she became a member of the U.N.

The members of UNESCO believe that through improving education, familiarizing people with the Universal Declaration of Human Rights, and helping all nations to understand and appreciate the cultures of other peoples they can work toward a peaceful world. They believe that understanding laws of truth as seen through scientific study will also help.

Their activities on behalf of these concerns are many and varied. In places such as India, where public libraries are new, pilot project laboratories are set up. In countries where illiteracy is one of the great problems, basic education centers such as Patzcuaro in Mexico are established. Here people from all over the Latin American world can come to learn the techniques of teaching reading and writing as well as the basic skills that will make life easier and more productive for the individual. Here the experts have linked the "three r's" to other needs of the illiterate adult, such as health, sanitation, farming. Those in training at these centers will learn how to help themselves toward a better life through these fundamentals. Because it is useless to make men literate without giving them useful things to read, they will learn how to write, print, and circulate simple reading materials.

In countries where there is a well-supported educational system, UNESCO is free to turn its attention to efforts to help in understanding other cultures. Traveling art exhibits, including pictures and other works of art from many lands, exchange of theatrical and dancing companies have been among these activities. In places where no museums or art galleries exist, UNESCO has helped to establish them.

In places where science was little developed, UNESCO has helped governments to obtain supplies and materials for starting science programs in the schools. It has offered fellowship and internships for people to study abroad in science and other fields.

It has helped governments to study their own educational systems and the needs of their people. It has made itself a resource agency for those who want to build the defenses of peace in their own lands.

What UNESCO Is Not

UNESCO is not an agency with power over any individual nation or any of the citizens of that nation. Its function is that of service and advice. When the member nations come together they determine the lines on which UNESCO may most profitably work in the pursuance of its general aims. Services in the fields agreed upon are then made available by UNESCO to member nations to the extent that its budget will permit and that these services are asked for by member nations.

UNESCO never goes into any country for any purpose unless it has been invited in by that country's government. When it does go in, it is solely as an advisor. No programs are carried out except when the nation itself has decided upon them. To date, UNESCO can claim many great successes in improving education, putting vernacular languages in writing for the first time, easing tensions between groups, helping to relieve poverty and despair. These successes, however, are primarily those of the governments that invited UNESCO to come and help them.

How We Are Related to UNESCO

We are a member of UNESCO and activities of UNESCO are carried on in the United States by the United States National Commission for UNESCO, authorized by Congress in 1946. It is composed of United States citizens, one hundred in number. These are appointed by the Secretary of State for terms of three years. Sixty of these members represent national voluntary organizations in the United States (church, labor, educational, civic, fraternal). Twenty-five members are drawn from federal, state, and local government. Twenty-five are appointed at large.

If misinterpretation of UNESCO appears in your community, write the Department of Christian Social Relations or secure the following materials:

UNESCO—Purpose, Progress, Prospects. Walter Laves and Charles Thomson, Indiana University Press, Bloomington, Indiana, $7.50.

3 Reports on UNESCO—U. S. National Commission for UNESCO, Department of State, Washington, D. C.

Two Views on UNESCO—Same as above.

Speaking of UNESCO—Same as above.

ORGANIZATION and PROMOTION

DORCAS HALL, *Executive Secretary of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

THE EXECUTIVE COMMITTEE MEETING

Have you ever considered how interesting the meeting of the executive committee can be? Certainly you know that it is important and that many matters come before it, but "interesting" may not be the word you would use in describing it. However, consider it for a while.

Start with the *agenda.* That is highly important and should be planned well ahead of time. What you are going to discuss, how much time you will have for each topic, in what order shall they be taken up and who will be responsible for each item? Write everything down so that you will know how much time to allow for each.

Of course, there will be an opening *worship* period. This does not need to be long nor involved, but certainly worship is necessary before starting the important business of an executive committee.

Then there are the *reports* of the various secretaries and chairmen. These, too, are important. They help you to see what you have been doing, how these activities fit into the program planned for the year, how they have helped the membership to develop, and also how these activities have added new members to the Woman's Society.

Reports can be interesting. Has the chairman of Local Church Activities told what fellowship activities there have been? Have they really been the means of increasing fellowship and helping members to become better acquainted?

Has the program helped other women to see the value of the Woman's Society of Christian Service and want to participate?

How about the Wesleyan Service Guild? Has the secretary reported so that the Wesleyan Service Guild members know how many employed women there are in your church and what they are doing? Has the Secretary of Student Work reported on the contacts with the students away from home and the boys and girls in the armed services? And has the Secretary of Children's Work reported on the extra sessions for the children? Has the Secretary of Youth Work told what the World Friendship Group of Girls is doing?

Has the treasurer reported so that you know what the budget is and what the pledge is and what has been spent?

There should be a place on the agenda for *future plans.* That always is stimulating. It is a time when many new ideas for better meetings, better circles, better ways of promoting and creating interest in members will be forthcoming.

After the agenda has been prepared and the secretaries told of their responsibilities for the reports, the *physical setting* for the meeting should be planned. Tables, lights, scratch pads, and pencils should be available. The Secretary of Promotion should have the file of reports in case she needs to refer to them. The recording secretary and the treasurer also should have their books for reference. This is a time to have at hand *A Guide.** THE METHODIST WOMAN and the *Annual Report.** They will help in many ways.

If you have cared for these physical features for your executive committee meeting, you should be able to move along in a very businesslike way which will hold the interest of the women. Then your general meeting need not take all night and there will be time for the program presentation.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

"Opening the World Banks" proved to be more exciting than anticipated at the November general meeting of the Woman's Society at Mankato, Kansas.

Since the president, Mrs. Lewis Stafford, had a birthday the same day, a huge birthday cake, shaped and decorated like a World Bank, was presented to her, as the group sang "Happy Birthday."

A second surprise came with the opening of the Banks. They yielded $50, and the tall candle shown beside the birthday cake burned two whole minutes and thirty-six seconds.

A FELLOWSHIP OF JOY

by MRS. RICHARD GARTMAN

Secretary of Literature and Publications of Pacific Northwest Conference

This is a ritual for the reception of new members into the Woman's Society of Christian Service and the rededication of old members. Each Society should hold this service once each year, preferably in January.

Each new member should have been given membership and pledge cards to sign. The speaker stands before a table having lighted white candles—one for each new member with her name on it—placed in front of our symbol and goals.

HYMN: "Blest Be the Tie That Binds." *(One verse.)*

PRAYER: Father of all, we praise Thee for the radiant fellowship that comes when friends are one in Thee. May the bright glow of the lighted candles warm our hearts and drive away all shadows and point the clear direction ahead.

May Thy kingdom come in and through us as we seek to know and to do Thy will here on earth. Use us as a part of Thy redemption through the sharing of bread and truth with all mankind.

HYMN: "When I Survey the Wondrous Cross." *(One verse.)*

SPEAKER: As we gather together we are conscious of a deep and abiding fellowship. The warm handclasp, the friendly smile, and affectionate greeting are but manifestations of an inner soul-felt communion of spirit.

We are truly gathered together as companions of "The Way." Let each woman who would declare herself one with us come forward as our membership chairman calls her name, sign the membership book, and stand next to her candle. *(Quiet music is played as the women come forward and sign.)*

SPEAKER, *addressing new members:* You have signed our membership book and have become a part of the records of our Society treasured for many years. We sincerely welcome you to a fellowship of joy, as you add your strength to the solidarity and service of our Society. Yours is the widest field to which the Woman's Society of Christian Service has ever welcomed new members. Into a fellowship of nearly two million Methodist women, working together that "The Kingdom of God May Be Realized" here on earth. The work of women in the service of their church did not start with us nor will it end with us. All through the years and all through this land and many other lands groups of women are banded together to give of their service that the kingdom of God may grow. God has planted in every human heart some talent. He is not asking that you should be called successful or famous by the world but only that he may say "Well done, good and faithful servant." Only as we declare our allegiance to our leader Jesus Christ shall we identify ourselves with the sin, suffering, and the spiritual triumphs of God's children in all parts of the world.

Let us all stand together to dedicate ourselves anew by reading together our purpose and pledge. *(Read both.)*

HYMN: "Oh, Jesus, I have Promised."

CLOSING PRAYER: Oh, God, Father of us all, giver of every perfect gift, we would dedicate ourselves anew to thy service. We pray for thy children everywhere.

May we all be bound more closely together in a circle of fellowship with all those who labor for Thee.

May we realize that when we put thy spirit into the simplest act —that does not end with us. It goes on in an ever-widening stream, touching lives of which we know nothing.

May we each become, for Jesus' sake, thy faithful steward. Amen.

AN IMAGINARY BAZAAR

Last year the church Society decided by a vote
To change its way of raising funds and make a mental note
Of how the plan succeeded so that in years to come
The group could use the plan again and raise a tidy sum.

So long as I remember, come November without fail
The thrifty women of the church have had their annual sale.
This meant a lot of labor and days that held no rest
For all must donate something and give to it their best.
Some people who were gifted spent hours in sewing seams,
Embroidering, crocheting, reams and reams and reams.
Doll clothes, and skirts, and shoe bags, and dolls and hankies, too,
Pin cushions, doilies, pot holders, and aprons quite a few.
Then those who had a talent in the culinary line
Spent their time making baked goods that simply were divine.
Their efforts yielded candy, and cakes, and pies galore;
Pickles, jam, and canned goods were stacked all around the floor.
And still they had not finished when the Bazaar Day did arrive;
A tempting turkey dinner must be prepared by five.
Whole turkeys to be sliced and every ounce be weighed;
If someone failed to get his share, He'd surely be dismayed.
Turn cabbage into cole slaw, in itself a job
Especially when the order is enough to feed a mob.
Have you ever sat and grumbled over peeling spuds for ten?
Imagine what the work would be for three hundred then.
The tables to be put up, and set, too, if you please,
For when the meal was ready, there'd be no time for these.
The people started coming and waiting to be fed,
The way the waitresses buzzed

around gave them a dizzy head.
At last the meal was over and all the food was gone;
You think the ladies could go home? You're absolutely wrong!
There still were dirty dishes and cleaning up to do.
The ladies came at early morn and still weren't through at ten,
And every year they sighed and vowed they'd ne'er do it again.
Some mothers had to bring their kids—it surely made one weak
To see the children run about playing hide and seek
Among the tables and displays as though it were intended
To be one glorious holiday for them until it ended.
As is the case in such affairs and is assumed to be
Our very own most generous, best customers were "we."
Besides the money spent on things and work put into them,
We all absurdly came to church and bought them back again.
Sometimes the weather did us wrong and rain cut down the crowd;
When only very few showed up, we almost cried aloud.
The aftermath of aching heads and backs that nearly broke
Plus hurting feet and jangled nerves really was no joke.
The new plan that was voted on by the Society
Eliminated all of this with due propriety.
What relief it was to sit without a thing to mar
The luxury of relaxing and *imagining* a bazaar.
The contributions added up to equal those before;
All dispositions sparkled with the happy smiles they wore.
So consequently when the query came up again this year,
The ladies voted to repeat without a trace of fear.
They know the advantage—
It's easier to give the cash, and somehow they will manage.

—Claudia Chappell Pierce

CALENDAR OF ACTIVITIES

President: See suggestions for executive committee meeting, page 29.

Vice-President: Present World Federation of Methodist Women. (See pages 20-22, January issue.) Present February program, "A Christian Frontier—Literacy and Literature." File the acrostic on the Committee on Program, page 42, for frequent reference.

Treasurer: Send third quarter's receipts to the district or conference treasurer. Prepare monthly reports to be presented to and approved by the Woman's Society.

Promotion: Evaluate the year's use of audio-visual materials. Order material for In-Service Training through the Secretary of Literature and Publications. Do your part in planning an In-Service Training session. Present the quadrennial goals again. See page 20. Read the quotes from reports of conference Secretaries of Promotion.

Missionary Education: With Committee on Program plan for next quarter. Plan for the study, "A Study of Isaiah." Present ideas for action following current study. Give brief report on "Origin of Study Books," page 37. Call attention to the experience of a pastor in teaching Isaiah. See page 37.

Christian Social Relations: Check progress in racial practices using Charter of Racial Policies as a standard.

Wesleyan Service Guild: Participate in World Day of Prayer, February 13. The Committee on Nominations meets. The Committee on Spiritual Life is responsible for a Lenten Communion breakfast for a Sunday morning in February or March. Mention the UN Seminar, page 36.

Student Work: Race Relations Day (second Sunday). Suggest missionary materials for student libraries. World's Student Christian Federation Day of Prayer (third Sunday). Read the article "The Quadrennial Emphasis on Christian Higher Education," page 39.

Youth Work: Urge youth to participate in observing the World Day of Prayer, February 13. Call attention to article "Snapshots of the MYFund at Work." See box on page 33.

Children's Work: Attend council of children's workers. Report to Woman's Society of Christian Service. Refer election procedures to the Committee on Nominations, page 41.

Spiritual Life: With the Committee on Program plan for Day Apart service in March, using the service by Mrs. David D. Jones, "A Call to Witness," pages 22-23 in this issue. Begin study of Isaiah Speaks. Week of Dedication, February 8-15, 1959.

Literature and Publications: Plan display of books for Lent. Help all members become familiar with new material listed on back cover of The Methodist Woman. Post the picture, page 42, on the church bulletin board.

Supply Work: Collect another box of articles and/or materials for a home institution on your list. (All boxes must be sent postpaid.) If agreeable with institution, your Society may prefer sending cash instead of the items requested.

Status of Women: Your file of information about each member should help you in making suggestions of women particularly fitted for the various program needs.

DISTRICT MEETINGS

The Woman's Society of Christian Service, like other organizations in the church, follows the pattern of having a district Woman's Society auxiliary to the conference Society. How recently have you thought about the purpose of the district Society? We refer often to the constitution and bylaws of the Woman's Society. A quick review of some statements relating to the district organization may be helpful.

"The purpose of the district Society shall be to unite all the Societies within the district in the earnest effort for the promotion of the work of the conference Woman's Society of Christian Service.

". . . There shall be an annual meeting of the district Society, when reports shall be received from the Societies in the district, officers elected, necessary business transacted, pledges made by the Societies, and a program of inspiration and information given along the lines of work of the Woman's Society of Christian Service."

Those responsible for planning the district meeting will need to look carefully into what they hope will be accomplished through the meeting. Questions such as the following may be discussed in reaching an answer:

What can be done to give those in attendance a more adequate understanding of the total program of the Woman's Society?

What are the needs of the district?

Where should special stress be placed in this meeting?

How can each woman be reached with the sense of both privilege and responsibility in belonging to the Woman's Society?

Can the plans be worked out so that every part of the program results in "inspiration and information?"

What can be done to enable participation on the part of each one in attendance?

The women attending this meeting will have one bond of fellowship to the extent that each one has an interest in the work of the Woman's Society. Some will be district and local Society officers. Some will be new members and interested in learning more about the work of the Society. Some will be district members and for them this meeting may be the only Woman's Society meeting they will attend during the year. There will be women from the local community who are faithful members of the Society. It is possible that a few women will be newcomers to the district or the community, looking for an organization or interest which will challenge their leadership. The program and experiences of the meeting should reach out to meet the needs and interests of all of these and other women whom they represent. Making new friends and an awareness of belonging to a larger group may mean more to some than anything else that happens that day.

Working Together

The district Secretary of Promotion will do her part in cooperating with others responsible for the meeting to see that plans are worked out well in advance to assure adequate publicity and an excellent program. For example, the committee should work together to decide upon some creative ways of reporting. Whatever method is decided upon for roll call should move with dispatch. Timing is important in order to provide adequate presentation of major interests. Choices must be made because everything cannot be done in one meeting.

The meeting should move along with precision and interest so that at the end of the day each one feels a sense of accomplishment. Likewise each one should leave with the recognition that every member is important and her leadership makes a difference. If all of this can be achieved without giving the impression that the program is crowded or too heavy, much will be gained.

The Secretary of Literature and Publications will wish to provide for an attractive display of leaflets and publications of the Woman's Division. Time should be allowed for the women to browse and exchange ideas as they meet around the literature tables.

In planning for the meeting the committee may wish to review the section on "District Meetings" in *Handbook of Promotion.*

Some excellent suggestions and practical helps are found in *Handbook for Group Leaders,* by Ann Curphey Brown and Sally Brown Geis. Mrs. Brown is the treasurer of the Woman's Division.

Quotes

FROM REPORTS OF CONFERENCE SECRETARIES OF PROMOTION

. . . Reporting has improved in quality. There are four new groups of women. More Societies are making an effort to raise the budget by means of pledges rather than suppers. One church reports that each circle had a course on the organization of the Woman's Society.

. . . In one Society a Mother and Daughter banquet increased interest by bringing young mothers for the first time to a program planned by the Woman's Society.

. . . One Society sent lunch daily to migrant children during the vacation church school.

. . . Many Societies used the September meeting to present and reemphasize the quadrennial goals and to lend new impetus to use of the World Bank.

. . . Subdistrict and neighborhood meetings are being held with officers' workshops as part of the morning program.

. . . There is still room for more understanding on the use of visual aids.

. . . Feel reporting was good because of largest attendance ever at summer schools.

. . . We are working on 100 per cent organization and 100 per cent reporting. Also working on circuit Societies and district members. Our main project for the year is a 100 per cent visitation program in every Society in the conference.

. . . Our women place too much emphasis on money-making projects.

. . . All local Societies are urged to have some plan of visitation to gain and hold members.

. . . Our goal—every woman member of the church a member of the Woman's Society or the Wesleyan Service Guild.

. . . We have taken a new look at our responsibility for missionary education of children and of youth.

. . . The zone or subdistrict plan is very helpful.

. . . One Society provided tape recordings of sermons for shut-ins.

. . . More fellowship activities seem to be finding a place in the program of the Societies.

. . . One Society promoted the work of the Woman's Society by having a "mock" report meeting. The stage was set as a living room, and over a cup of coffee the officers talked about the questions on report blanks and items to report. Each officer stressed important objectives for the year. The audience asked questions and much interest was stimulated.

. . . In an effort to increase membership we are asking each Society to maintain its present membership and in those places where it is possible each fifty women to gain one new member. This will result in a 2 per cent increase.

. . . Bound copies of THE METHODIST WOMAN and WORLD OUTLOOK have been placed in church libraries.

. . . Some reorganization is being done in respect to membership, such as ways to use transfer cards, introduction cards, special membership services, and correct ways of counting membership.

. . . One Society has a program called "Adventures in Friendship." A greeting card is given to every woman when she joins the church. The Membership Committee and two members from each circle meet once a month to plan visitation. Names are taken to the circles.

MYF Seminar

The General Board of Education and the Board of World Peace, with the cooperation of the Board of Missions, Board of Temperance, and the National Methodist Youth Fellowship Commission sponsor the MYF-United Nations - Washington Seminar. The purpose of this seminar is to see the United Nations and the United States government in operation; to give information on national and international issues; and to discover how Methodist youth can deal with these issues, individually and in MYF groups.

About sixty persons participate in the seminar. Of this number, forty are conference or district officers of the MYF. A limited number of reservations are open to adult workers with youth, including conference and district Secretaries of Youth Work.

If your conference has a youth or adult worker in the seminar this year, you may wish to invite him or her to meet with the Woman's Society to report and share some of the experiences of the seminar.

Dates: February 22-27, 1959.

Cost: Approximately $75 plus transportation.

Further information is available from Youth Department, Box 871, Nashville 2, Tennessee.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

THE ORIGIN OF STUDY BOOKS

YEAR after year Secretaries of Missionary Education are introduced to the current approved studies of the Woman's Division. Two of the texts carry the imprint of Friendship Press; two others the imprint of the Woman's Division. It may be that you have wondered about this and especially what Friendship Press signifies. Maybe you have heard division staff or board members speaking of MEM or JCEM and were not quite clear as to the function of the organization represented by these initials. If so, the procedure outlined briefly in the following paragraphs may interest you.

When twenty-nine Protestant and Eastern Orthodox denominations ventured to take the step of consolidating and expanding cooperative work by merging eight existing interdenominational bodies into the National Council of the Churches of Christ in the United States of America, the familiar long-used initials MEM disappeared. These initials represented the interdenominational Missionary Education Movement. Organized in 1902, the Missionary Education Movement sought to stir up the home churches to increased giving in order that the mission boards of the various churches might be able to finance the dedicated young people asking to be sent to foreign fields, as well as to make possible more intensive cultivation of missions in America. The movement recognized Christianity as a religion essentially missionary in character, a religion that energized individuals in active sharing of the love and purpose of God for all mankind. As early as 1911 the movement had begun to follow the plan of selecting each year two major themes, one related to home missions and one to foreign. In 1926 the name Friendship Press was adopted as the publishing imprint of the movement.

With the organization of the National Council, though the name was changed to the Joint Commission on Missionary Education, and later to the Commission on Missionary Education, the work continued. Great care goes each year into the selection and production of textbooks, guides, maps, films, dramas, and supplementary books. The annual themes and publications are decided upon as much as four or five years in advance. The planning is done principally in two semiannual meetings, each of which usually lasts from Monday through Friday inclusive. The membership consists of representatives not only from thirty of the major denominations of the United States but also from the various church boards of Canada. The Methodist Church has twenty-three regular appointed representatives on the Board of Managers, not to mention needed resource persons who are invited from time to time.

After the authors recommended by the age-group committees have been selected, the board requests from each an outline of the book he is planning to write. When these are presented, they are mimeographed and circulated to the members of the respective committees involved. These send in comments and suggestions and give or withhold approval of the manuscript. The completed manuscripts are also mimeographed and circulated. Again comments and suggestions are offered to the authors, who make the necessary changes. These are reviewed by the CME editors and turned over to the production managers for publication.

The revenue derived from sales is used for operating expenses and for the production of materials. The aim is to make available the best possible literature at the lowest practical prices.

The missionary goes to men whom he has learned through Christ to recognize as his brothers. He longs to bring them abundance of life in body, mind, and spirit and to catch them all up in one world-wide fellowship. He tells them by words and deeds of the fatherly love of God and points them to Jesus Christ. As teacher, doctor, farmer, pastor, friend he carries to them something of that love. That is missions. The CME seeks to share with you through the two mission studies each year something of the work at home and abroad carried on by these ambassadors of Christ and of things we may do to further their work.

The two texts produced by the Woman's Division are closely related in spirit and sometimes in content. They seek to enlarge our understanding of Christian faith and works, intensify the desire for Christian growth and fellowship, and give directives for adequate expression of our love and concern for others. The themes are suggested by standing committees of the Woman's Division, brought before the Study Committee—a committee of the office of Missionary Education — for implementation and for suggestions of authors. When the manuscripts reach the editors, they are circulated to the members of the committee, after which they are edited and sent to the Publication Manager for publication. All are sent out from Literature Headquarters of the Woman's Division in the hope that you will find them stimulating, informative, and suggestive as you seek to follow Christ and reconcile the world to God.

WHAT I LEARNED . . . at a school of missions

by

GEORGE S. HEWITT

Minister at Union Methodist Church, Havertown, Pennsylvania

IT was to be my first experience teaching a Bible course in five straight days, with each class session one hundred minutes long. This concentrated capsule of study would not be easy, whatever the subject. Add the Book of Isaiah to it, with all its fragments of messages, and you have something.

To prepare for such a frustrating week, I began early to include the course in my studies, in my prayers, and in my thoughts. When the week came, I had a notebook full of information. Although quite familiar with Isaiah, I was still concerned about the manner in which I was to get my material over to these women in such a short time.

After all, I reasoned, these women will come to this class cold. It will be difficult for them to grasp such a vast subject, and then go home and attempt to teach it in the local Societies.

Nevertheless, I resolved to do as much as possible:

I mimeographed outlines of the book and course. . . .

I made up an annotated bibliography. . . .

I collected some twenty books on Isaiah which I would permit them to use. . . .

I arranged the assignments in such a way that they would be able to benefit from each other's reports. . . .

I even had the quartette from my church record the beautiful anthems based on Isaiah. . . .

Then came the week! What a surprise!

In giving out the textbook assignments, I found that many of the women had read the text before coming to the school. Others had been using Isaiah in personal devotions. Still others had notes on Isaiah taken from commentaries and other source books.

A few had taken the course at the jurisdiction school. Now they were taking it again!

The enthusiasm which I hoped would come by the end of the week was present in the first session. When extra assignments were given out, the women not only gave back to the class in oral reports the setting of the passages, but translated them into life today, showing how much need there was to listen to the words of the prophet in the twentieth century.

After class each day, many came to inquire into some of the matters discussed, while still others made appointments to talk during the little free time allotted to the group.

Then, too, the school program as a whole supplemented the course. Source material from Isaiah was used at the morning watch hour, for daily devotions, keynote speeches, and at the concluding Commitment-Communion Service. The program was so well organized that the entire week became saturated with the messages of the prophet.

I learned much that week, most important of all the fact that Methodist women take their work seriously. While they had fellowship and fun, learning was uppermost.

I discovered that many of these women gave up vacations to attend this school. Others left their loved ones to study and learn. It was a serious week in their lives.

They sought the presence of God! They wanted to learn! They wanted to serve when they got back home.

It was not an easy week. Each day started at 7 a.m. and ended at 11 p.m., with only about two hours free time and then they were expected to study. Many had not studied in such a way for years, while others had never stood in public to give a report. With determination they went into each class, and one sensed that each new thought was carefully considered before it passed approval.

How much better our churches as a whole would be if those who plan the fall and winter program would be as thorough and serious-minded. I went to school to teach, but I was taught. It would be well for all those people who feel that church members today are indifferent to the things pertaining to God to have an opportunity to see and sit in on such a school. As Mary Magdalene left the tomb and told the good news of Christ's resurrection, so these women, with enthusiasm and wisdom, will go back to their churches to tell new and wonderful things to those who wait. May God bless them in their endeavors!

STUDENT WORK

DOROTHY NYLAND, *Secretary*

THE QUADRENNIAL EMPHASIS ON CHRISTIAN HIGHER EDUCATION

by MRS. LOIS BENTON

Editorial Associate of General Conference Commission on Christian Higher Education

"BY missions and evangelism we extend the frontiers of the Kingdom. By education we build the City of God."

With these words the General Conference of The Methodist Church, meeting in 1956, launched the Emphasis on Christian Higher Education for 1956-60. It was education's hour, without a doubt.

Strength through emphases—

All the quadrennial emphases, beginning with the Crusade for Christ, have focused the attention of Methodists on successive strands in the life of the church. In every case, new and permanent strength has flowed into the church through the renewal of the single strand, and this with no weakening of any other strand. This will be true for Christian higher education also.

Purpose of this emphasis—

In this major effort to capture the mind of youth for Christ, the church is conscious that it must assess the quality and effectiveness of its colleges and universities, its Wesley Foundations, and its seminaries — all institutions through which the church expresses concern for its 450,000 students. Related to The Methodist Church are 95 colleges, 8 universities, 168 accredited Wesley Foundations, and 10 seminaries. The church must examine its relationship and responsibility to these its intellectual arms—and theirs to it. This is to be done in order to strengthen ties between the schools and the church, and to find new ways in which each may enrich the life of the other.

Structure of commission—

To this end, a General Conference Commission on Christian Higher Education has been formed, its membership composed of 137 church leaders, including all Methodist bishops. Bishop Paul N. Garber is chairman, and Dr. John O. Gross is director. The three full-time staff members work closely with the Division of Educational Institutions of the General Board of Education, since the work of the commission both introduces new activities and intensifies efforts already being made by the division.

Program and action—

A *Blueprint* for action was adopted at the first full meeting of the commission in January, 1957. Its directives are being carried out through commissions set up for the purpose in annual conferences and through the institutions themselves. Bishops, district superintendents, pastors, laymen, and youth are giving themselves wholeheartedly to the program.

It has been estimated that $12,000,000 a year in current support from the church would make the difference between excellent Methodist educational institutions and merely good ones, and that this would require an average gift of $1.30 annually from each Methodist. Consequently, the goal of $1.30 per member has been set as the financial goal for the church in higher education this quadrennium.

At least seventy-four of the annual conferences of the church have already pledged themselves to this minimum goal, ten of them having set their sights even higher. Behind this move toward adequate support is a thrilling story of intelligent production and use of printed materials, training and use of speakers and deputation teams, production and showing of films, visits to colleges, convocations on Christian higher education, conferences for trustees of church-related colleges, and countless other techniques for telling the story of Methodist higher education. The signs are unmistakable that the story is being told and heard. Giving by the church is rising surely, and the hammers of progress are sounding on campuses across the land.

For the commission on education and the Woman's Society of Christian Service Secretary of Student Work in the local church, there is the opportunity for entering into the decisions and plans of students and prospective students of the congregation, and of interpreting the church college and the Wesley Foundation work. There is also the responsibility to cooperate with the pastor in giving meaning to the special days relating to students—Student Recognition Day, a day for interpretation and celebration of college life; Methodist Student Day, which includes an offering for Methodist loans and scholarships; and Race Relations Sunday, from which the Negro colleges derive much of their church support.

For all of us there is the obligation to know the situation with regard to Christian higher education, and to pray that we shall not fail in the task of finding and supporting God's purposes for the education of Methodist youth.

Race Relations Sunday, February 8

World's Student Christian Federation—Universal Day of Prayer for Students, February 15

Mail report on or before February 1

YOUTH WORK

HELEN L. JOHNSON, *Acting Secretary*

"SNAPSHOTS" OF THE MYFUND AT WORK

United Christian Mission—Nepal

THROUGH the efforts of three Methodist doctors, the first bone specialist ever to visit Nepal spent several days recently at Shanta Bhawan, the hospital of the United Christian Medical Mission. During his visit he performed thirty-six major operations.

This orthopedic surgeon was Dr. Ronald Garst, a medical missionary to India. The Nepal Mission, which was opened as recently as 1954, extended the invitation to Dr. Garst. His trip to Nepal, which he substituted for a vacation, is referred to as a "mission of mercy." The services of an orthopedic specialist are needed at Nepal because many crippled persons come to the hospital for care and treatment. Some are children, some adults with crooked arms and legs as a result of negligence or poorly treated fractures, others are suffering with bone tuberculosis. Many hobble to the hospital, while others are brought a distance of an eight or ten days' journey. Of course, the doctors at Nepal set fractures and do some orthopedic work, but they collected the toughest problems for the visiting specialist.

The visiting doctor's skill brought relief to many. We quote from a missionary's letter:

"Just one example. An 18-year-old girl came to one of our villages practically crawling on the ground . . . a pretty face still with a look of hope . . . a cripple for three years from an infected and stiff knee. Her husband had deserted her. She was penniless. We lifted her into our jeep and brought her to Dr. Garst. He performed a reconstruction operation and she was discharged, walking upright."

Roof Top Work—Hong Kong

The population of Hong Kong has trebled since World War II. Most of these people have come as refugees from the Communist-controlled mainland of China. Social welfare and informal education hold a large place in the work of The Methodist Church in this refugee city.

Chinese leaders and missionaries work together in the roof top work. Within the space of a few city blocks in this highly congested city there are twenty government apartment buildings accommodating about 2,500 persons in each building. These are walkups and the government has offered the roof tops to church and social agencies. The roof top program includes work with children, an intermediate fellowship, a Bible study class, a class in literacy for women, and health services.

The roof top which is used for this program has been arranged with two classroom sections at one end and accommodations for larger meetings at the other side. Crowds come for evangelistic meetings and also for moving pictures.

A milk bar provides about one thousand portions of milk each day. Church World Service provides the milk powder and equipment. The total number of refugees exceeds one million. Of this number about 300,000 are receiving assistance and reached by relief agencies. The need is great!

Rural Work—Hawaii

This rural project is located on the windward side of the island of Oahu, approximately twenty miles over the Koolau mountain range from the city of Honolulu. This is a cooperative project between the Woman's Division of Christian Service and the Division of National Missions. The deaconess is assisting the pastor in the educational work of two Methodist churches in the rapidly growing Kaneohe Bay area. There are many small farms (average is about five acres) in the Waihee Valley. The thrifty Japanese farmers do intensive farming and grow bananas, papayas, truck crops, or flowers for the Honolulu market.

Four staff members, including the deaconess and ministers, have worked out a modified larger parish plan. The heart of the program is finding and training teachers for almost five hundred children and counselors for four youth groups. Many come from homes of Buddhist or some other non-Christian background. Every effort is made to have a well-balanced program which will reach these families for the church.

New Resources

The Committee on Christian Vocations in the Local Church, 10 cents per copy. From the Interboard Committee on Christian Vocations, Box 871, Nashville, Tennessee. This committee is not functioning in all too many churches. This leaflet contains the purpose of the committee, suggestions on organizing, a proposed program for the total church, a program for youth and adults, and a program for the individual. The Woman's Society of Christian Service has a representative on this important committee. It is suggested that the Secretary of Youth Work or the Secretary of Student Work should serve in this capacity because they are the ones working closely with young people in the local church. Does your church have an active Committee on Christian Vocations?

Methodist Service Projects is a booklet containing information about job opportunities in church vocations. This is a basic piece of literature.

CHILDREN'S WORK

MONA E. KEWISH, *Secretary*

Regional Training Conference

TWO-DAY Regional Training Conferences for conference Secetaries of Children's Work will be held during the spring of 1959. At the time of this writing, the specific dates and places are not complete. Conference directors of Children's Work will also be invited to participate.

The program will include a discussion of job responsibility and relationship of secretary to the ongoing program of the church school; cooperative leadership between the conference secretary and the conference director; missionary education and its significance in the plan for Christian education of children and other related areas of work. Time will be given for questions and answers; for discussion of missionary themes, and missionary giving. There will be time for fun and fellowship as children's workers seek answers together. Watch for announcement of the dates and places for the Regional Training Conference in your area.

Ordering Materials

Many letters are received in the New York and Nashville offices requesting materials for missionary education. Replies are delayed if information is not readily available. The New York office does not handle missionary materials in quantity. Sample copies are sent to conference Secretaries of Children's work who in turn make materials and other information available to district and local secretaries.

Secretaries of Children's Work should order all missionary materials, such as textbooks, reading books and teachers' "Guides" from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Films and filmstrips may be secured from The Methodist Publishing House in your area.

There is a close cooperation between Miss Muriel Coltrane, secretary of Missionary Education for Children in the General Board of Education in Nashville, and the Secretary of Children's Work in the Woman's Division. Secretaries of Children's Work, however, should address their letters of inquiry on all matters pertaining to missionary education of children to the office of the Secretary of Children's Work in New York. Directors of Children's Work and other workers with children should write to Miss Coltrane in Nashville.

When ordering materials, order the amount needed, but do not order more than will be used. *Free* materials are expensive and should be ordered and used wisely. Free materials also have a postage requirement if ordered in quantity. Please make note of this and include postage to cover mailing.

Reporting

One of the tasks of the Secretary of Children's Work is "to keep the Woman's Society of Christian Service fully informed about the work of children in the church school." The secretary is often the only person connected with both the Woman's Society and the children's program in the church school and she thus serves as liaison person to promote better understanding between the church school and the Woman's Society.

February or March are good months for the secretary to make a thorough report on children's work. Missionary materials have been used in the church school during January and this should be reported to the Woman's Society. If Additional Sessions have been held, these, too, will be of interest. This kind of reporting may be done through the use of charts or pictures or exhibits.

The report to the Woman's Society should also include some of the projected plans for missionary study for children as discussed in the Council of Children's Worker's. Suggestions may be made at this time for ways in which the Woman's Society shares in promoting and carrying out plans for missionary education of children, such as serving as a volunteer teacher for a missionary unit, offering to drive a car when children need transportation to the church for Additional Sessions, furnishing refreshments when needed, offering their home for class sessions when the church building is not available for meetings during the winter months.

Election of Secretary

This is the time of year when the Committee on Nominations is considering nominees for officers in the Woman's Society. If the Secretary of Children's Work is to be elected, the outgoing secretary may be asked to make suggestions. It should be remembered that for the best service to children and to the Woman's Society, the Secretary of Children's Work should be a worker in the children's division of the church school, preferably a teacher.

The Committee on Nominations of the Woman's Society should consult the Council of Children's Workers in the local church regarding a nominee for the office of Secretary of Children's Work. Where there is no Council of Children's Workers, the workers in the church school should be consulted.

The Committee on Nominations should have a knowledge of the responsibilities of this officer and discuss them with the nominee *before* her name is submitted. Give her a copy of the *Handbook for Secretaries of Children's Work* in order that she may learn what her duties will be. When this is done, the secretary-elect will then assume her responsibility with the confidence and knowledge of her place in the church school and the Woman's Society.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary of Wesleyan Service Guild*

WORK PROGRESSES AT UMTALI

Dear Miss Johnson:

It was so nice to have you here the other day. But I wish you could have stayed that afternoon. Before 3 p.m. more than sixty people were here, and a dozen or more came later. There were only eleven men. We could feel the Christian fellowship and keen interest in the group. Many had not come in the morning hoping some of us would go to their homes to call.

In small groups we enjoyed visiting in the homes for over two hours. Mr. Wallace Kinyon and his agricultural extension work, Miss Marcia Ball with her Bible classes and Religious Education workers, and Elia Saduri and I from the Health Team, have combined to make the RCCS (Rural Community Christian Service). This was our first visit to Mandenda.

Mr. Kinyon had some mimeographed sheets to give to everyone, quoting Bible verses relating to land and its care, crops and animals. He told of one farmer who paced off the church, then paced off the same size on his land, and that was his Lord's Acre. He suggested that the women collect the eggs for the first Saturday each month and bring them to church the next day. Others he suggested might bring vegetables, and then sell them all to help with church finances.

He showed fertilizer, and explained how a farmer must give food to the soil in order to help the food to grow. The soil must have its own kind of "nutritive values," just as the body does, which the health people taught. He also showed medicine which sometimes the land and the animals must have in order to make good food for man. He took us to the local chief's garden for demonstrations there.

The chief is the first one at all the meetings, and is a very helpful, strong influence in getting others to come. Mr. Kinyon has books and also small packets of fertilizer to sell. Mr. Kinyon and Mr. Shires made a beautiful "box-movie," of about twenty frames, cutting out pictures or drawing them, with a few words for the audience to read as we turned the frames. There were pictures of the things God has given us to care for —the fields, bodies, and the church; then four pictures of contour ridges, fertilized fields, the resulting good vegetables and fruits; then four pictures of a Christian family seated at a table with folded hands and bowed heads before they partook of a "well-balanced meal." These foods were enlarged to show the best kind of proteins and vegetables and fruits; another picture showed four children who had a good breakfast before going to school. The other pictures were of the pin for the Women's Church Group (*Rukwadzana,* which means fellowship) the MYF pin, the "Fishers of Men" (Men's Club) badge and the Sunday school, the Bible, hymnal, and some other church activities. The third time the group read about the pictures they put such meaningful expression into the reading that I felt like clapping.

Miss Ball taught the Gospel of Mark when we visited in the villages. Our health team used colorful charts to explain the nutritive values in the different foods and how to balance them to care for the body's needs. Another period was about cleanliness and the cause and transmission of contagious disease.

Mai C. led two health workers in making home calls the other morning. As they walked along she told her story, saying she was ashamed to tell Dr. Nutting, but asked them to tell me. "When your Health Team was here two years ago I went to the doctor and asked for medicine because I had headaches most of the time for months. She explained to me, and later at church they talked about mental and spiritual health and how such things as jealousy, anger, fear, and worry can affect the body, sometimes causing severe pain and various miserable effects. This made me think and I realized my attitudes were wrong, and when I changed my headaches disappeared."

So we see progress in the work.

CLARA A. NUTTING, M.D.,
Umtali, West Africa

Reserve These Dates March 28-30

MARCH

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	*28*
29	*30*	31				

WESLEYAN SERVICE GUILD UNITED NATIONS SEMINAR

Send prepaid expense fee of $25.00 to the Wesleyan Service Guild office. This fee covers an all-day cultural tour of New York City, two meals at nationality restaurants, Sunday night supper, a tea at Alma Mathews House, reserved seats for the Easter show at Radio City Music Hall, a packet of materials, luncheon in the Delegates' Dining Room, and the guided tour of the United Nations.

Further information has been sent to the conference secretaries. Registration is limited to sixty persons.

New Guilds Organized

The organizational meeting of the Guild in Grace Methodist Church, Rochester, New York, was held at the home of the conference Woman's Society of Christian Service Secretary of Promotion, our local sponsor. We had a pot luck supper which helped to establish a good group feeling prior to the meeting. Since we had six interested girls out we elected officers and began plans for a very busy year.

This organizational meeting was the culmination of months of planning and work by members of our Woman's Society who recognized a need for a group of young women of our interests. We have a list of twenty-five girls with at least twelve "real hot prospects." All the girls are between twenty and twenty-eight and most of them are from out of town. A number go home only a few weekends a year.

We have a wide variety of occupations: a first-grade school teacher (her first year), a statistician with Eastman Kodak, several secretaries from Kodak, two beauticians, a bank employee and a new deaconess and director of Religious Education (her first job), and several nurses. Only two are native Rochesterians, and most have only been here a very few years. I imagine the group will be transient to some extent.

The names of the girls were gathered from many sources including a culling of the church membership and constituents list with the minister. Some were members of a class for young adults in the morning and/or evening; several had expressed an interest in joining an organization of this type and were recommended to us. Most of the contacting was personal work—the only kind really to get results.

O. Kay Kelsey,
President

Laurel Heights Methodist Church, San Antonio, Texas, had a splendid Guild of forty-two members, but it was too large a group to meet in the homes, besides we wanted to expand our membership. We voted to divide the group into two equal parts. The second unit has added eleven names to its membership roll and we have many more prospects. Unit one is doing equally as well.

Mrs. Esther R. Gerharat,
Membership Chairman

The president of the Woman's Society of Christian Service of Mount Vernon Methodist Church, Alexandria, Virginia, was most interested in getting a Guild formed and it was she who contacted the district officers and made arrangements for a pilot meeting. We organized that night with seven members, and have been enlarging our membership ever since.

Mrs. J. E. Bennett,
President

Numerous attempts have been made in the past by members of the Guild in St. Luke's Methodist Church, Columbus, Georgia to encourage the younger business women to join the Wesleyan Service Guild. However, in many instances after a prospective member had attended a meeting, she would either state that there were not enough people her own age in the group, or that the meeting night conflicted with choir rehearsal.

After taking into consideration the above factors, our Guild decided to organize another unit designed for the persons falling in the above category. We began talking to prospective members and organized with six officers. We now have seventeen members and all offices have been filled this year.

Lois Thompson,
President,
Wesleyan Service
Guild Unit II

Outstanding Activities

Our membership activities have been most outstanding this year. The World Banks substantiate our increase in giving to missions. We report with pride $24.45 from our banks and feel that this is a good record for our Guild of twenty-nine members.

St. Marks Methodist Church,
Montgomery, Alabama

Two extremely good study courses were held by our Guild this year, and although several other worthwhile activities were accomplished, we consider these studies most outstanding. Part of the courses were presented by a Guild member who had traveled in foreign countries, and presented excellent material in addition to that of the text. Our high-school librarian (a Guild member) obtained a number of books, magazines, and other display material for use in the course. Members were invited to borrow the materials for reading at home. As a result of the interest in outside reading matter, we have started a Guild library, which we intend to stock with books of current interest in keeping with the year's programs.

The Methodist Church,
LaMarque, Texas

We feel that the two outstanding activities of the year were the combined dinner meeting of the officers and circle chairmen of the Woman's Society of Christian Service and the Wesleyan Service Guild and the entertainment of the United Church Women by our Guild. For the meeting with the members of the Woman's Society of Christian Service a splendid program had been prepared. Each Guild member had a member from the Woman's Society as her dinner partner. The evening spent together meant much to both groups and it was voted to make this a yearly affair.

Glenn Memorial Church,
Atlanta, Georgia

Our most outstanding accomplishment for the year has been to fulfill all of our obligations. We met our pledge, used the World Banks, took part in the Week of Prayer and had a study class. All

of the officers subscribe to THE METHODIST WOMAN, representatives were sent to the Guild Week-end, we contributed to the Magazine and Picture and Cultivation Funds and prepared a budget.

Names for prayer partners were drawn and we have all received great strength through our prayers. We are having a very happy and educational year together.

EPWORTH METHODIST CHURCH,
Louisville, Kentucky

The members of Holly Avenue Methodist Wesleyan Service Guild under the direction of the Secretary of Christian Social Relations had a very informative meeting concerning the United Nations.

The members arrived at the fellowship room of the church dressed to represent different countries. Inside the room was the replica of the United Nations buildings, flags and grounds. In the center of the room was a long banquet table with United Nations place mats. Napkins and flags from many nations served as decorations.

Around the room were exhibits, pictures, literature, articles, clothing, and maps creating an atmosphere of One World. The menu, too, had a round-the-world flavor: chilled Hawaiian pineapple juice, Italian spaghetti, salad with Russian dressing, English peas, French bread, Hungarian pickles, Spanish olives, German apple strudel, South American coffee.

The well-planned program consisted of a question and answer period about the United Nations, explanation of the symbols and purpose of the Meditation Room in the United Nations building and a discussion of "United Nations in the Home."

HOLLY AVENUE
METHODIST CHURCH,
Pittsburgh, Tennessee

Our most outstanding activity during the year has been organizing a Junior Guild. Membership has increased and interesting programs are planned by this group. A joint installation service for officers of both groups was held in the church sanctuary.

FIRST METHODIST CHURCH,
Opelika, Alabama

Just Suppose

Suppose the membership of the Woman's Society of Christian Service and the Wesleyan Service Guild was limited to 1,000 active women.

Would YOU be "in" or "out"?

Suppose you had to "run" for office in the Woman's Society of Christian Service and the Wesleyan Service Guild as candidates run for office.

Would YOU "win" or "lose"? Or would you even try?

Suppose membership were good for one year only and depended upon the good you had done in your Society or Guild during that time.

Would YOUR membership be continued?

Suppose there were a long waiting list of those desiring to get in.

Would YOUR membership be worth waiting for?

Would YOUR name appear on the list?

Suppose you were called upon to tell why you thought your Society or Guild should keep your name on the rolls.

Would you have a record of helpful service to offer in defense?

Suppose your group depended on you to bring new members.

Would you need a larger room in which to hold your meetings, or would your Society or Guild have to disband?

Suppose every member of your Society or Guild pledged the same amount you pledged.

Would your budget be met?

Suppose a person of another race or culture were to join your Society or Guild.

Would you welcome that person wholeheartedly into the fellowship of your group, or would you take your membership elsewhere?

NORA BUBB
Northeastern Jurisdiction Secretary of the Wesleyan Service Guild

Are You Moving?

Send your change of address to
THE METHODIST WOMAN
7820 Reading Road
Cincinnati 37, Ohio

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

AN ACROSTIC

This acrostic by Mrs. O. H. Swango of Sardis, Mississippi, emphasizes the interrelation of our work. The Secretary of Literature and Publications plays an important role. Note how often literature is mentioned.

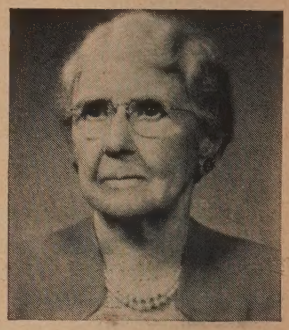
Come together early for yearly over-all planning.
Order recommended program and study material through the secretary of Literature and Publications.
Meet quarterly for detailed planning.
Merge ideas and talents of each member of committee.
Include World Federation of Methodist Women in quarterly planning.
Take time to pray before planning.
Turn the pages of the *Annual Report* for supplementary material.
Emphasize thorough preparation.
Enthusiasm is contagious. Use freely.

Obtain and use the *Handbook* for Vice-President.
New members are gained and old ones are kept by vital, inspired programs.

Present information with imagination.
Read THE METHODIST WOMAN and WORLD OUTLOOK for information on the total program.
Objectives (or goals) should be kept in mind at all times.
Good programs are the result of careful and cooperative planning.
Remember to plan for "special days."
Action should grow out of each program and study.
Make the purpose an integral part of the program planning by asking, "How does this program fulfill the purpose of the Woman's Society of Christian Service?"

Mrs. Bessie Cherry Holliday of Enfield, North Carolina, local Secretary of Literature and Publications, is an inspiration to all who know her. This 85-year-old Woman's Society member not only attends some Society meetings despite arthritis but last year succeeded in getting 63 subscriptions to either THE METHODIST WOMAN or WORLD OUTLOOK or combinations in a Society of 113 members.

Mrs. Holliday's telephone is kept busy for she contacts each member of her Society to tell them when their subscriptions expire or sound the praises of these magazines to those who should be reading them.



Apple-Cryder, Delaware, Ohio

Ohio Conference received the 1958 banner for new combination subscriptions for THE METHODIST WOMAN and WORLD OUTLOOK. From left are Mrs. Karl E. Kuhn, of Columbus, Ohio, Conference President; Mrs. Forest A. Huston, Ohio Conference Secretary of Literature and Publications; and Mrs. E. LeRoy Stiffler, Publication and Business Manager, who made the presentation in the absence of Mrs. C. C. Long, Circulation Manager.

In Memoriam

Miss Jennie M. Eddington, retired from active deaconess work in 1955 after having served thirty-five years consecutively in Detroit, Baltimore, and Southern California-Arizona Conferences. She was appointed to Centenary Church, Detroit, in 1920, following her graduation from the former Kansas City Deaconess Training School, Kansas City, Missouri, and to Trinity Church, Highland Park, Michigan, in 1927.

Miss Eddington went east in 1941 to become the superintendent of the Baltimore Deaconess Home. In 1947 she joined the staff of Robincroft Rest Home, Pasadena, California, where she served until she retired in 1955. She died, following a brief illness, in Pasadena, on November 17, 1958.

Although Miss Eddington entered the Deaconess Training School from her home in Liberal, Kansas, she was born in Brighton, Illinois, on January 19, 1890.

Miss Maggie J. Rogers, retired missionary to China, was born near Marlin, Texas, March 29, 1878. She died in her home town November 28, 1958. The daughter of Mr. and Mrs. John Rogers, she grew up under the influence of The Methodist Church, and joined at the age of nine.

Miss Rogers taught private pupils both before and after her graduation from the Marlin High School. On completing a business course she worked for several years. In 1902 she entered Scarritt Bible and Training School, Kansas City, Missouri. Later, during furloughs she again studied at Scarritt College in Nashville, Tennessee.

In October, 1904, Miss Rogers sailed for China where she was appointed to Soochow. She worked effectively as an evangelist through the years until her return to the United States in 1940.

The first term of language study and preparatory work was spent at West Soochow, Mo Ka Garden, a community center. In 1910, after a furlough, she was appointed to Kong Hong Church, Central Soochow, to develop the Woman's Department of the Kong Hong Institutional Church. After seventeen years at this appointment she went to the Woman's Work at St. John's Church, Soochow University Community, East Soochow, where she served until her return in December, 1940. During her years in China she witnessed the Boxer Rebellion and the reign of Empress Dowager, several revolutions, and the Japanese invasion.

In 1943 Miss Rogers retired from missionary service and made her home for a few years in Topeka, Kansas. She returned to her home town in 1957.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Liberia*—Miss Uniola Adams, R.N. (Regular), R. R. 4, Atkinson, Nebraska; Miss Muriel Raak (Term Completed), 322 Second St., S. E., Sioux Center, Iowa.

INDIA—Miss Frances Major (Regular), Route 1, Piedmont, South Carolina.

LATIN AMERICA: *Brazil*—Miss Beverly Chain (Term Completed), 37 East Bowman Ave., Dayton 9, Ohio.

RECENT DEPARTURES FOR:

INDIA—Dr. Mary Agnes Burchard (Regular); Miss Josephine Kriz (Regular).

LATIN AMERICA: *Cuba*—Mrs. Faye Needham (Special Term).

SOUTHEAST ASIA: *Burma*—Misses Martha Farnham (Special Term); Kay Grimmesey (Special Term); Rhoda Linton (Special Term).

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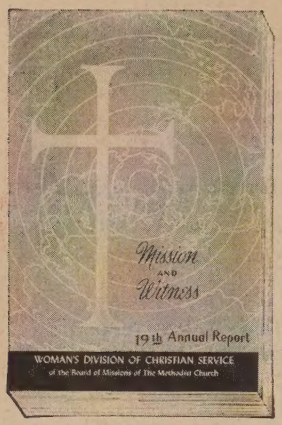

NINETEENTH ANNUAL REPORT

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Essential for

Study of the work of the Woman's Society
Program helps
Reference data
Speakers' material
Prayer helps

Valuable instruction for **EVERY MEMBER**

Necessary helps for **EVERY LEADER**

Latest helps on every department of the Woman's Division; reports of the work at home and abroad; names and addresses of missionaries and deaconesses; administrative, jurisdiction, and conference officer lists; statistical and financial reports.

The Annual Report furnishes clever material for circle programs as circles study the work of the Woman's Society.

A "must" for every Woman's Society of Christian Service and Wesleyan Service Guild.

OFF THE PRESS

Prayer Calendar, 1959. Lists all the missionaries in the many fields of our manifold ministry on all continents: missionaries of the Division of World Missions, the Division of National Missions, and missionaries and deaconesses of the Woman's Division. Calls to attention daily the birthdays of all our missionaries, as well as administrators, all of which dramatizes the world-wide fellowship of The Methodist Church and our unity in Christ. Quoting one of the bishops of our church, "No one could use this calendar throughout the year without a broadening of interest, a deepening of devotion, and a growth in grace." 60 cents; 3 for $1.50.

Who Would Valiant Be. By Maude White Hardie. This leaflet reminds us that we are never alone, that ours is a fellowship with the living Christ, who is ever near in times of bereavement. 2 cents each; 25 for 40 cents.

A Day Apart Service, "A Call to Witness." Reprint from February, 1959, issue of THE METHODIST WOMAN. 2 cents; 6 for 10 cents.

Northern Lights. A pictorial leaflet on the five centers of work in Alaska. Revised on the basis of Alaskan statehood. Free for postage.

Anti-Missile Missile. A pamphlet presenting arguments for peace and disarmament in drawings and verse. 25 cents.

The Small Society. Revised. Free for postage.

Supplementary materials for March program of the Woman's Society and Wesleyan Service Guild: "ONE IN CHRIST."

In Every Place a Voice. By Walter G. Muelder. 65 cents.

A Guide for In Every Place a Voice. By Mrs. David D. Jones. 35 cents.

Making the World Church a Part of Family Life. 5 cents each; 25 for $1.00.

APPROVED STUDY
for March

Theme: A Study of Isaiah

Isaiah Speaks. By S. Paul Schilling. 75 cents.

Book of Isaiah. 5 cents.

Guide to Isaiah Speaks. By Estelle Darsey Dameron. 35 cents.

Supplementary Materials

Behold Your God! By Faye W. Brownfield. A playlet based on the Book of Isaiah. 25 cents.

The Divided Kingdom. Map, 24 by 18 inches. 35 cents.

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